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Zion's Herald.

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THE CURRENT ISSUE.

The first in a special series of educational papers will be found on the first page—Boston University and its distinguished President, Dr. William F. Warren.

Of course every one reads "Manhattan's" story New York Letters, and this one will prove no exception.

The condition of "Our South America Mission" is very interestingly portrayed by Bishop Walden, on page 2, and will repay an attentive reading.

"Palace Car or Sod Church," in Dakota, is considered in a few convincing paragraphs by the indefatigable Church Extension Secretary, Dr. W. A. Spencer.

"Fetters" sends a timely "Letter from Vermont," devoted to the subject now agitating that prohibitory State—High License or Prohibition—Which?

"Herman" writes of affairs specially interesting to readers in the New England Southern Conference; and Mrs. G. W. Newfield sets forth the beginnings, growth and possibilities of the "Boston Immigrant's Home."

"Mrs. Annie Wittenmyer" is the subject of a finely-written biographical sketch by Miss Virginia Forrest, on page 6.

Rev. Alfred Noss tells how it seems to be "On Probation in Iowa," on the 7th page; and the doctrine of "Original Sin and Sanctification" is safe in the competent hands of Rev. C. Manger.

"Brer Fox, he lay low"—so did two of the women who were elected county councillors in London a year ago. The third—Lady Sandhurst—made a test case for her seat, and lost it. Miss Codden and Miss Cons bid their time, allowed twelve months to pass (the period of limitation for challenging elections), and then quietly took their seats in the board, from which it is doubtful if they can now be ejected. The Londoners are startled at the tact and audacity shown by these elect women, but they seem to like it.

Dr. Nansen's Greenland experiences give weight to his opinions concerning future Arctic exploration. He would have his vessel constructed with sides so angular that the ice, instead of crushing, would lift and carry her onward. Taking the route through Bering Strait, he would catch the northward current and reach the new Siberian islands as soon as possible. Then entering the ice fields, he would cradle his vessel on them, if he could not use steam, and let them bear him further to the north—to the coveted Pole—unless he shared the fate of the unfortunate De Long, who chose the same route, with the same hope of success, and yet failed.

Eight years ago, King George of Greece cut the first sod in the excavation of a canal across the Isthmus of Corinth. The estimated cost of the work was \$6,000,000, and a French company undertook its construction. Unhappily their estimate was only about one-third of the sum required; the call for additional capital was not responded to, probably owing to the depression which followed the ill-success of the Panama enterprise; and the Civil Tribunal at Paris has recently ordered the winding-up of the Corinth Canal Company. When the problem is one merely of digging a ditch through a sandy desert like that at Suez, the French succeed admirably, but they make disastrous failures when a canal is to be built involving serious engineering difficulties.

That the negroes have a legal right to colonize in Oklahoma, as they are now doing, and found a State in which they shall have entire political and social control, to the utter exclusion of the white man from office, no one can dispute; that, practically disfranchised as they are in the South, they should select some such territory as a place for untrammelled development and the exercise of their rights, and that they should form a "brotherhood" to carry out their aspirations, and should be a little boastful of what they propose to do, is perfectly natural; but that such a course is expedient or desirable, no true friend of theirs will admit. Such a policy would simply repeat the injustice of which they themselves so rightly complain; it would bring the race question squarely and offensively to the front and provoke an antagonism that would lead to a conflict the issue of which would be, to say the least, deplorable. It would be far better for them and for the whites that they distribute themselves in small parties among the States where their political rights are unquestioned, and by education and thrift win their way to the social recognition which they so eagerly crave.

The bloody despot who rules Dahomey has been taught by recent encounters with the French that his kingdom is in peril. Some of his followers invaded French territory in Porto Novo last year, massacred a chief and his family, all but a woman, and made her the bearer of their king of the head of the murdered chief wrapped in the French flag which he had displayed in vain for protection. The recent battles in which some five hundred Dahomians were killed or wounded, is the first step in a policy of retaliation, which, unless Germany or England interfere, will end in the annexation by the French of the kingdom. It will be fortunate for humanity if some civilized power will reduce to subjection this savage domain, suppress its debasing fetishism and the barbarous "grand customs" at which hundreds of prisoners are

crucially murdered, and remand to peaceful and more feminine pursuits the ferocious Amazons who comprise a large section of the standing army. France has greatly extended her power in Western Africa, the last few years, southward from Senegal and eastward to the upper Niger. Dahomey ought to be hers to pay for the trouble of chastising and subduing it—a task which neither Portugal nor England found an easy one.

The most daring and gigantic enterprise yet planned in bridge-building (with the exception of the English Channel project) is that of Engineer Lindenthal's proposed single span of 3,000 feet across the Hudson River from New York; the towers to be 500 feet high; the cables to be four feet in diameter (the East River cables are only fifteen inches) and adjusted for a rise and fall of eight feet from changes of temperature; the anchorages half as large as the Capitol at Washington, and each containing 50 per cent. more masonry than the largest of the Egyptian Pyramids; accommodation on the bridge for ten railway tracks; the structure itself to cost \$16,000,000, and the property in real estate for the approaches and right of way to cost \$30,000,000 more. A scheme so colossal as this might reasonably excite suspicion, but after five years of patient effort, Mr. Lindenthal has secured both the endorsement of the American Society of Civil Engineers to the feasibility of the project and the promise of capital, and is now advocating his plan before the House committee on Commerce at Washington. The Secretary of War endorses it, with the single exception that he would have the centre of the span 155 feet above mean tide instead of 145 as proposed. Mr. Lindenthal opposes this amendment both on the ground of additional expense, and of the derangement of proposed grades for the railway tracks.

A ministerial crisis exists in the Hungarian cabinet, which will probably result in the retirement of the prime minister, Herr von Tisza. The present trouble has arisen from differences of opinion on the naturalization question. By a law passed in 1879, Magyars who remain abroad, unless on government business, for ten successive years, forfeit their right of citizenship. Under this statute the famous ex-dictator Kossuth is disfranchised. An attempt to amend the law in Kossuth's favor, undertaken with the express purpose of antagonizing the prime minister, who is opposed to any amendment, has brought about the present exigency. A good many of von Tisza's Liberal followers have deserted him, and the excitement has reached such a pitch that the prime minister has sent in his resignation. He has held office and been the most noted leader in Hungarian politics since 1875. He will carry into his retirement the good wishes of Emperor Francis Joseph, who supports his views concerning the restoration of Kossuth, and the regrets of hosts of his countrymen. The French cabinet is also in danger of dissolution. In the retirement of M. Constans, minister of the interior, the strongest as well as the most fiery of President Carnot's counselors has withdrawn from official life. M. Tirard, the prime minister, is said to have handed in his resignation. The issue comes, fortunately, at a time when France is tranquil.

NEW YORK LETTER.

"MANHATTAN."

THE Preachers' Meeting held its first regular session in our new Book Concern, and celebrated that event by listening to some witty and eloquent speeches, in which history and prophecy were wisely proportioned. To that meeting, and also to the one immediately following, some of the "elect sisters" were accorded a gracious welcome, as the proceedings were of a general character and of public interest; but gallantry has its limitations, and so in future the meetings are to be understood as private gatherings of the preachers, and the "dear public" must be content with waiting down-stairs, where that most genial and courteous gentleman, Mr. Stephens, will give them all due attention. Possibly some may resent this seeming lack of courtesy on the part of the preachers, but any other arrangement would make the meetings too public for their purpose, and then that strange and most incomprehensible being—the newspaper reporter—would make his appearance, and we would have another illustration of that Scripture which declares that "no sinner destroyeth much good." Boston, probably, will not accept any hint or suggestion from New York in any such matter, but this, and yet anything like freedom of debate, is an unconstrained expression of opinion is hardly possible where the doors are open and all are freely admitted.

Bishop Andrews gave to the preachers some of the impressions and suggestions which had come to him during his recent episcopal tour in China and Japan. Of course his address was most valuable. The Bishop did more than hold a few conferences and then return, having done the duty that was assigned him. He met the missionaries, he examined into the character of the work that was being done, he looked the ground over with all the care that was possible in his limited time, he faced many of the difficulties that exist in our mission stations, and being a man of mature opinions and candid judgment, he has much that the church ought to know.

The question might fairly be asked, if the missionary idea is really growing in our church? True, we are raising a great deal of money, but then that does not answer the question. There are more things in this world than the contribution-box, and higher ideals than the "roll of honor," and if we fall to create a missionary sentiment and maintain the missionary idea, we are running steadily behind, though our collections may just as steadily increase. What public meetings are being held? What use is made of the scores of returned missionaries? What is being done to federate the churches and illumine and inspire them at the same time? District rivalries and Conference ambitions may serve for the time being, but they will soon lose their value, and unless the people have developed in them the missionary spirit, "collections" and "contributions" will be but the rattle of the bones of a skeleton. Our missionary secretaries ought to add another department to those already in operation. Call it, if you will, the "pulpit and platform" department. Let there be arrangements made with leading ministers in all parts

of the country to give a Sunday now and then to the missionary cause. Utilize the returned missionary; also the brother who has been in "foreign parts." Pay nobody a cent beyond bare expenses. Give Dr. Baldwin charge of such a department, and "Manhattan" ventures the opinion that it would be a great success.

When the last General Conference took the Education Society under its special care, and elected Dr. C. H. Payne secretary, it performed one of the wisest acts of the whole session. For Dr. Payne brings to his office rare qualifications, and will make his position felt throughout the entire church. Happily for New York, he has made his residence here, and his inspiring ministry has been realized in many of our pulpits.

Dr. O. A. Brown, so well known in New England, has recently passed through a very heavy trial in the severe illness of his children. That awful scourge, diphtheria, entered his home, and it was feared that the disease would prove fatal, but God spared to him and Mrs. Brown their dear little family, for which we are all grateful.

Speaking of children reminds your correspondent that the St. Christopher's Home recently held their anniversary, when Dr. Lucien Clark, assistant editor of the *Christian Advocate*, delivered the address. The audience, the occasion, and the address were all that could be desired. This Home is one of the most deserving of the numerous charities which the generous Methodists of this city carry upon their hearts, and the possibilities of moving into much larger premises, where the accommodations will be greatly increased, are most encouraging. Fifty little ones now find a real home here, but the claims of more than three times that number are imperative, and the church must respond to the cry of the children.

The Allen Memorial Church, which was dedicated a few weeks since, is realizing all that was expected of it. Though in the very heart of what was supposed to be an anti-Protestant population, yet the congregations are much larger than any one had ventured to hope for, and the beautiful audience-room is already comparatively well filled and the number is constantly increasing. The City Church Extension Society have planned wisely and liberally in planting this magnificent property in this spot, and furnishing it so thoroughly in every way. The cowardly retreat of the Methodist Church from down town and the east side has been arrested, and now we have in the Allen Memorial a rallying point, and under Bro. I. N. Foster the forces are being arranged for victory.

Our good friend, Prof. Upham, of Drew Seminary, works both week-days and Sundays. Not content with doing his full duty at the Seminary, he puts in his Sundays helping the brethren, and on Missionary Day he gives great sermons and secures great collections. He did the preaching in Montclair when that church, not much larger or more wealthy than a half-dozen that might be named in Boston, gave over a thousand dollars for missions. No wonder the Doctor is in great demand in all this region! He recently spent part of a Sunday in 61st St. Church in this city, and preached with great acceptability and power.

That most genial and true-hearted gentleman, Dr. Burch, of 118th St. Church, has been sick for a few weeks, and unable to preach, and so, like a good, wise brother that he is, he went off on a little trip West to recruit. He came back thoroughly rested, and his people, as a kind of a thank-offering, raised a debt of about \$25,000, which had annoyed the church for a good many years. Dr. Burch can now enter upon next year's work without the care and embarrassment which a church debt always involves.

One of the most active and influential churches in these parts is in Hoboken, N. J., "just across the river," of which Rev. C. R. Barnes is the pastor. The organization of this church is most complete, and the idea of "applied Christianity" is fully illustrated. Dr. Barnes is a model pastor, as well as a most interesting and inspiring preacher, and the result is seen in large congregations and a church life of the earnest and aggressive type.

Another very delightful pastorate is that enjoyed by Dr. Clark Wright, in Tremont, New York city. An elegant church, a most pleasant and united people, and a charming neighborhood, are among the good things which Dr. Wright enjoys; while, on the other hand, the people find in their pastor a warm friend, a genial companion, and a faithful minister. Of course there are blessed results, and so at the last communion a large number were received on probation as the first-fruits of a yet greater increase.

Rev. W. Eakins, of Simpson Church, Jersey City, can tell a true story concerning the toleration and kindness of the Roman Catholic Church. A young lad, converted during a revival in the Simpson Church (a revival which is still going on), was taken by his father to the priest to be punished for going to the Methodist Church, when the priest abused the lad that medical attendance became a necessity, for the boy was seriously injured. Think of it! But the boy declares that he will be a Methodist just as soon as he has the legal right to act for himself. Romanism is the same intolerant, bigoted, cruel thing that it ever was, and would crush to the last degree everything and everybody that might come in its path.

Methodism put on its best "bib and tucker" and went over to the assembly rooms of the Metropolitan Opera House last evening and treated itself to a dinner two hours long, and then indulged in speeches which kept the company until not far from midnight. And why not? Methodism has got a nice dinner, and a spike-failed coat, and good digestion besides, and can pay for any kind of a dinner that it orders. John Wesley's sermon on "Dress" was not read any time during the evening, nor more than it is read at the Social Union in Boston on "Ladies' Night." Nor should it be read in either place. John Wesley has been dead for a good while, and the Methodist Church is not the church of the dead, but of the living. Besides, if John Wesley were in the flesh to-day, he would not dream of forcing upon society the rules and regulations of over a century since. When a man "serves his own day and generation" he does about all that should be expected of him. The assembly rooms were filled in every part, the dinner was superb, the speeches were of the richest and the happiest kind, and the evening was one of great enjoyment.

Rumor has it that one of the most prominent and successful of our pastors in this city has under consideration a call to a secretaryship. This position, though not in our church and un denominational in character, is one of great importance, and the call is flattering in the best sense of that word. But the brother who has received the offer of this dignity has been so eminently successful in the pastorate, and his work so divinely favored, that he can ill be spared. We will all know his decision very soon, and whatever it be, we know he will have chosen that which he thinks to be the best, and in which he can honor God the most.

Appearances often deceive us; success in Christian work is not always seen in them. Much of the best part of that work is done for the time being out of sight. Foundations must be laid which are not seen. The heart and conscience must be prepared, often by a slow, careful, unattractive process, which to many seems of but little account, yet indispensable to suc-

cess. Peter did wonders on a single day in leading three thousand to Christ, but Paul preached two years in the heathen city of Ephesus, and reasoned, no doubt, with great ability in the school "of one Tyrannus." Probably there were but few converts immediately following his two years' labors, and yet those labors may have been a greater blessing to the world than Peter's on the day of Pentecost. All departments of Christian work must be done. "Sow beside all waters."

BOSTON UNIVERSITY.

Its Twenty Years of History.

JUST twenty years ago last May, Boston University was chartered. The record of these two decades has had its shadows, but as a whole it may be doubted if the history of the higher education in America anywhere presents a success more brilliant. To the management of the HERALD it has seemed eminently fitting that here, at the conclusion of the twentieth year, some sketch of the progress and achievements of the University should be laid before our patrons and the general public. The more we have investi-



PRESIDENT WARREN.

gated the documents and the facts, in the preparation of this sketch, the stronger has the conviction grown.

The Founders of Boston University

were three remarkable men: The Honorable Lee Claflin, a Senator of the State, a man whose wise charities reached to every part of the country if not to every part of the world, was the first to propose and urge upon his brethren the establishment of a college in the New England metropolis. Isaac Rich, esq., a man who in his line of business came to hold the very first place in the United States, a man of faultless proportions, vivacious air, and admirable judgment, was the first to pledge to the enterprise his fortune and to utter the creative fiat. The Honorable Jacob Sleeper, grave, wise, genial, handsome, experienced in educational administrations, gentle as a child yet immovable as a rock, was the providential man to add to the gifts of the others and to guard and strengthen the original foundations. Closely allied with these was the son of the first, the Honorable William Claflin, who as Governor of the Commonwealth approved and signed the original charter of the University, and who as most important member of its Corporation has for twenty years borne the burdens and cares of its presidency. The debt of the University to his generous and effective support cannot here and now, if ever or anywhere, be fully set forth. Quite as little is it possible to state the relative influence of Gilbert Haven, of David Patten, of John H. Twombly, and other trusted counselors in the shaping of the views of the founders and in bringing them to the ultimate and decisive action. Suffice it to say that it was a group of royal souls in the midst of which the University was born, and that to them as by a spiritual elective affinity other royal souls have been drawn who in hours of need and peril have shown a generosity, a courage, and a loyalty which the founders themselves could not easily have surpassed.

In the midst of this group stands the educator whose likeness, after much difficulty, we have obtained permission to present with this article. Though we have not succeeded in obtaining permission to sketch his life and work, we shall tell no secrets if we say that

President Warren

is Massachusetts-born, a graduate of Wesleyan University in the class of '53, a member of the New England Conference, and now in his fifty-seventh year. To take any part of the space remaining for the present sketch of the institution, for the sake of devoting it to a fuller account of the University's first and only President, we are strictly forbidden; and in view of all which remains to be said, we yield for the present to the restrictions imposed.

What, then, is the story of these twenty years? What has been accomplished through the agency of the new University?

First of all,

More than Two Thousand Men and Women

have been trained for the higher professions and callings in life, and have taken their places as educated leaders in human society. Large as this number is, it does not include the many who from failure of health or want of funds failed to complete the studies they had undertaken. The more than two thousand are graduates in full and regular standing, and they are scattered widely through the world. Yesterday a letter arrived from India, giving account of a just-held alumni reunion in that far-off country, and stating that fourteen were present. This week the faculty have had reminders from other representatives in Japan, Korea, and Chili. Call at Massachusetts State House, and in the Ex-

ecutive Council you shall find one, in the Senate another, in the House of Representatives eleven. Last summer one of them was made president of the oldest Methodist University in the world; another on the opposite side of the earth was made president of the newest. These are specimen facts simply, and they could be greatly multiplied.

Again,

A New and Original Type of University Organization

has been initiated, and in the measure of its age exemplified. This fact is not as widely known as it will be fifty years from now. Far-reaching principles are embodied in the latest structure of this institution—principles which at the time of its organization had never been incorporated in a living University, at least in the combination here attempted. At the last meeting of the Beta Chapter of the University Convocation, the President, on invitation, instanced and expounded some of them; but the subject is too vast for adequate treatment in the present paper. In a history of education in Massachusetts, soon to be published by the United States Government, some fuller statements and illustrations may be expected. Suffice it here to state—that "with its prospective system of co-ordinate undergraduate Colleges, its diversified yet co-ordinated and interrelated Faculties of professional and other post-graduate instruction, and finally, with its all-unifying Convocation and Senate, Corporation and Council, the University presented to the world a unique type of university organization, structurally symmetrical and perfectly articulated at the start, yet capable of greater progress in comprehensiveness, with accompanying growth in unity, than any that had ever before been seen." In view of this fact, it has been studied with great attention by all organizers of the more recent American universities and even by the professional educators and scholastic administrators of the Old World.

Again, more than any other of its age or resources it has

Uplifted the Standard of Professional Education

throughout the United States. At the time of its organization there was not a thoroughly respectable law school in this country. In many the course of instruction was less than one scholastic year; in none did it exceed two. In the Harvard University Law School the entire instruction was given by three persons. As President Eliot has often stated, there was no examination for admission, none for promotion to the second year's standing, none for graduation. Even this meagre and needless course was not graded, that is to say, was not arranged according to any rational or pedagogical order of subjects. In many other schools in different parts of the country the instruction offered was in quality and quantity inferior even to that maintained in Cambridge. In many of them attendance upon two lectures a day for six months, and a prompt payment of fees, secured the only honors or advantages they could offer.

The projectors of Boston University believed it time for an advance movement. At the outset, therefore, they adopted statutes of organization providing for a course of instruction scientifically graded and extending through three scholastic years. They also organized, as teachers of it, a larger and abler faculty than any other in the country. Strict examinations at every stage of the student's progress established public confidence and gave value to the professional degree. As a result, a few years later, the good example was followed at Cambridge, and at present two or three other American schools are adjusted, or are about to adjust themselves, to the new order.

Similar facts could be stated respecting medical education. The state of this branch of professional training resembled that of the legal branch. The Boston University School of Medicine was the first in the country to present in due combination all elements essential to a radical reform. It enumerated and illustrated them in its early circulars. A paper entitled, "Hopeful Symptoms in Medical Education," published in volume sixth of the University Year Book, startled and stimulated every medical faculty in the country. The School was the first to offer four years' courses in medicine and surgery, and to revive the long-lost baccalaureate degrees.

So in the theological field. It is not generally known that the School of Theology was the first in this country to make the historic, systematic and philosophic study of the religious of all peoples and of all ages an integral and permanent part of the theological curriculum. It makes a like claim with respect to systematic, comprehensive and continuous instruction upon the subject of Christian missions. To this day Harvard gives its theological degree to men who have no knowledge of the original language of the Old Testament. Boston University has never given so much as a certificate of graduation to any candidate who had not completed the regular three years' course in that sacred tongue. This same theological school was the first to place in a second division in every class all students whose preliminary academic degrees were inferior to a solid baccalaureate in arts, or were lacking altogether; and the first to restrict the first theological degree to students successfully completing the full three years' curriculum in the first division. It was also the first to utilize upon a large scale the best lecturing ability of the whole country, whatever the special communion of the lecturer.

Despite—or shall we rather say in consequence of—these new and exacting regulations, the University, in the number of its professional students,

Quickly Distanced

the only two others which at that time maintained the three corresponding faculties. The aggregates of the professional students at

New Haven, Cambridge and Boston for the four years 1874-1878 were as follows:—

	Yale.	Harvard.	Boston.
In 1874-75.....	206	351	352
In 1875-76.....	217	372	414
In 1876-77.....	191	496	440
In 1877-78.....	158	422	425
Totals.....	872	1681	1631

From which it appears that the aggregate in Boston University was fifty more than Harvard's, and was more than double the entire aggregate of Yale's. Of course a showing of this kind was alarming in the extreme to the time-honored leaders of New England education. It called for fresh plans and larger resources and higher ideals, and if the new millions of money which since 1878 have been secured for Yale and Harvard have enabled them to make a somewhat better relative showing, both the millions and the improved showing are in no small degree ascribable to the brave leadership and friendly stimulation of their younger metropolitan sister.

Our assigned space is exhausted, leaving as yet unnoticed what many are wont to consider the best, or among the best, of the results of these twenty years. The establishment of a living and positive and powerful evangelical leaven in the heart of Boston's culture; the improved tone and spirit of metropolitan and New England Methodism; the newly-created opportunity to develop life-long teaching great and renowned teachers in all departments of human knowledge; the honor of creating the first University ever organized from foundation to capstone without irrational and unjust discriminations; the gallant services of the institution in the recent contest between Harvard and the other New England colleges with respect to the A. B. degree; the unique charm of life in the College of Liberal Arts; the unexampled possibilities of the School of All Sciences; the developed and daily-developing vitality and power and promise of the whole comprehensive organization; the concurrently developing needs in every part and department—all these are essential constituents of the record which must here be left unfinished. Fortunately the readers of the HERALD have not now heard from the institution for the last time.

The Religious World.

—Rev. C. S. Van Cleave, of the Newark Conference, died at Pennington last week.

—Rev. Charles A. Reid, of the Baltimore Conference, died at Westminster, Md., last week, of apoplexy.

—The Agents of the Methodist Book Concern have just sold for old metal over eighty tons of old plates and type.

—Samuel Leonard Parsons, of Brooklyn, N. Y., the originator of the Chinese Sunday-schools, died, Feb. 13, aged 73.

—A great revival is in progress at Cornell Memorial M. E. Church, about fifty having thus far been received on probation.

—The ninth National Convention of the United Societies of Christian Endeavor will be held in St. Louis this year, June 12-15.

—Rev. J. H. Schively has been transferred from the North India to the South India Conference, and he may be addressed at Bombay.

—Rev. William Burt, presiding elder of the Italy District, Italy Conference, has transferred his residence from Florence to Rome.

—Over 120 conversions are reported as the result of the revival in the Central M. E. Church at Newark, N. J., of which Rev. F. G. Iglehart is pastor.

—The family of the late G. H. Corlies, builder of the famous centennial engine, are to erect a \$50,000 Y. M. C. A. memorial building in Newburyport, Mass.

—Rev. Leslie Stevens, presiding elder of Kearney District, West Nebraska Conference, has been appointed to the superintendency of the Central China Mission.

—Col. Franklin Fairbanks, executor of the ex-Gov. Erastus Fairbanks' estate, has given from the estate \$15,000 to the North Congregational Church at St. Johnsbury, Vt.

—The first student to receive from Drew Theological Seminary a fellowship for foreign study is Rev. Charles T. Sitterly, a graduate of Syracuse University and of Drew.

—The Bible House in New York city has been enlarged, and the American Board and the American Missionary Association have moved into their new quarters in the fifth story.

—The services of Prof. W. G. Moorhead, of Xenia, O., for the months of April, May and June, have been secured for the Bible Institute at Chicago, of which D. L. Moody is the head.

—William Bucknell, the rich Baptist philanthropist, died at Philadelphia last week, of apoplexy, at the age of 79. Over \$1,000,000, it is said, has been disbursed by him for benevolent purposes.

—Mrs. C. L. Goodell, who has held the position of church visitor in Pilgrim Congregational Church, St. Louis, since her husband's death in the winter of 1886, has resigned and will come East to reside.

—Rev. John E. Todd, D. D., of New Haven, pastor of the Church of the Redeemer for twenty-one years, will soon resign on account of the illness of his wife, and expects to locate in Riverside, Cal.

—Rev. Dr. Charles S. Robinson, of New York city, re-enters the field of religious journalism this month as editor, publisher and proprietor of *Every Thursday*, an undenominational religious weekly paper. Dr. Robinson was formerly editor of the *Illustrated Christian Weekly*.

—Rev. Dr. E. W. Parker, of the North India Conference, has been appointed general evangelist for India by Bishop Thoburn. The plan is to carry on downright revival work from village to village, inspiring the converts already gathered, and bringing the Gospel directly to the heathen round about.

—Hon. Thomas Beaver, of Danville, Pa., a Presbyterian, is erecting at Lewisburg, Pa., a new church in memory of his father, who was a Methodist minister. The edifice will cost \$125,000, and will be given to the Methodist Church of Lewisburg free of debt. A parsonage will also be built at a cost of \$10,000.

—Rev. Dr. Clement M. Butler died in Germantown, Pa., March 5, at the age of 80. While rector of Trinity Church, Washington, he was chaplain of the U. S. Senate. After the war of the Rebellion he resigned his rectorship and went to Rome, where he spent some years as chaplain of the United States embassy.

Miscellaneous.

OUR SOUTH AMERICA MISSION.

BISHOP WALDEN.

ABOVE forty millions of people speak Spanish, and more than two-thirds of these are in the American hemisphere. Whether in the Old World or the New, if reached by the Gospel, it must be through the medium of this language. More than 90 per cent. of these people acknowledging any form of Christianity are Romanists—not Romanists affected favorably in faith and practice by a dominant Protestant life as in our own country, but more credulous and abject than even the votaries of this church in Italy itself. The mass of Spanish Romanists in the Americas have been further from the modifying and vitalizing influences of our century than even in Spain, and these are our "next-door neighbors" and continental cousins. If God raised up a Luther to organize a reform in the Roman Church, and a Wesley to kindle a revival in backslidden England, does He not thereby teach the revival and missionary churches—the evangelical churches of our day—that Romanized countries are among the mission fields into which His Gospel should be taken? These facts must invest every Spanish mission with interest. Of these Methodist Episcopal Churches have two—one in South America and one in Mexico—not including the "Bishop Taylor Self-supporting Missions."

The Annual Meeting

of the South America Mission was held in Buenos Ayres, Sept. 19-24. In it are some forty workers—twenty of whom have a relation to Annual Conferences (several to the New England), five belong to the Woman's Foreign Missionary Society, and the others are local preachers and exhorters. The work is so planned that the local preachers have frequent opportunity to preach, which they do willingly and with advantage to the societies. Three of the itinerants were absent: Rev. Francisco Penzotti, Bible agent in Peru; Rev. F. J. de Lemos, who was sick at Asuncion; and Rev. Juan Villanueva, who did not feel at liberty to leave his sick brother. He died before the close of the annual meeting—the first to fall in the mission. He came from the Presbyterian Church in Brazil, and had won the esteem of his brethren in our field. Dr. Wood paid him an earnest and loving tribute, which voiced the kind feelings of his co-laborers. Like the first death in a family, this event was peculiarly impressive, yet the shadow was relieved by the light of the Gospel—the mourning was tempered by the blessed hope. The Wesleyan record is maintained in this Southland, "Our people die well."

The Polyglot Mission.

While Spanish is the dominant language—understood by nearly or quite all of its members—yet these preachers represent English, Spanish, German and Portuguese congregations, and one of them preaches occasionally in French. Six of these itinerants were born in the United States, three in Great Britain, two in Switzerland, one in Italy, two in Spain, one in Portugal, and the others in the Argentine Republic. Eleven of them were converted and called into the ministry within the Mission, and, except two or three, within the past few years. The local preachers were born in Great Britain, Italy, Spain, and South America, and most of them were converted within the Mission. I would emphasize two of the facts here stated: The conversion and vocation of persons from Italy and Spain, and the raising up of laborers within the vineyard itself. There can be no more signal evidences of the Divine approval and leadership, and where God approves and leads, the Missionary Church will do well to strengthen the lines of her work with all possible diligence and liberality. The members of this Mission, so diverse in nationality, have now come to labor together in harmony, and their emulation is in zeal, self-sacrifice, and hard work for the Master. It was good for them to meet, counsel, and rejoice together.

The South America Mission includes the countries south of the tropic of Capricorn and east of the crest of the Andes; the Argentine Republic, Uruguay, Paraguay, and Rio Grande do Sul (the southern province of Brazil), the area being about equal to that of the forty-two organized States of our own republic. It is almost wholly within the south temperate zone, with its characteristic variety of climate, though the northern section is widest from east to west, and in climate very like our Gulf States. This section, embracing Rio Grande do Sul, Paraguay, and the northern Argentine provinces, yields sugar and other semi-tropical products, oranges, bananas, and other semi-tropical fruits, and has immense and unbroken tracts of valuable timber. The middle section—between 30 degrees and 40 degrees south latitude—which includes Uruguay and the more populous and best improved Argentine provinces may be compared to the corresponding latitudes of the Mississippi Valley. Here are the pampas (prairies) and other lands almost exclusively devoted to cattle and sheep grazing until within a recent period, but which are now found to make most productive farms, the chief staples being wheat and maize (Indian corn). As yet only a comparatively small proportion of the land has been brought under cultivation, but the area is enlarged each year. Sheep and cattle are still great sources of wealth. There are more sheep in the Argentine Republic than in the United States, but the yield of wool is neither so fine nor so great. The southern section is Patagonia, having a climate like Canada, some fertile soil and mines of precious metals, but will develop slowly. Buenos Ayres and Montevideo are the great cities within the mission, the former having a population of more than half a million, the latter about one-third as large. Six lines of steamers—two English, two Italian, one French and one German—ply regularly between these two ports and Europe (but none to the United States), and vessels of every maritime nation are seen in their harbors—but, oh, how few float under the stars and stripes!

The material possibilities of any mission-field are not to be disregarded, but the chief interest centres in the people.

The Human Quarry

from which are gathered the living stones for the spiritual temple. The population within

the South America Mission is estimated at from five to six millions, and comprises remnants of the aboriginal tribes, the descendants of the conquistadores and old Spanish families, the Spanish-Indian mixed race, and a later influx from nearly every migratory people of Europe. England failed in her effort early in the century to make a military conquest of the La Plata country, but immigrants and money from Great Britain have long exerted a wide influence here. In 1856, under a cession from the government, an Argentine established an agricultural colony north of Buenos Ayres—about four hundred miles by river—composed of Swiss and some French and Italians drawn hither by the prospect of securing homes. It was a success in itself and led to systematic schemes under which more than two hundred colonies have been planted in the Argentine Republic, a number in Uruguay, and some in Paraguay. These comprise only a part of the entire body of immigrants, but their influence has been marked because of the improved methods of farming introduced in order to make the schemes profitable to the projectors. The most improved agricultural implements are in use, and the mills are equipped with the best machinery of the day—all in striking contrast with what is found in every other Spanish-American country. During the last thirty years more than one million immigrants have landed in Buenos Ayres; about 65 per cent. of them from Italy, one-fifth as many from Spain, and one-sixth as many from France; the remainder from Switzerland, Austria, Germany and Great Britain, and a very few from Russia. The ratio of the foreign population is greater in the Argentine Republic than in the United States. The Italians are among the most industrious and frugal classes; some of them are in the colonies, others are on the farms of other land-owners, and many are wage-earners in the cities. It will be noted that most immigrants are from Romanist countries, and it is estimated that 90 per cent. of the entire population is Romanist. Protestants have come in from Great Britain, Germany and Switzerland, and here, as elsewhere, they are active and enterprising, and their influence, in the main, is helpful.

What is

Our South America Mission Accomplishing

In this extended field among these diverse peoples? Twenty years ago we had one charge, and that an English charge in Buenos Ayres; now besides this, which is strong and self-supporting, the Spanish work has its strongest centre in Buenos Ayres, where its chief congregation, which meets Sabbath evening averages six hundred, usually filling the large church. Besides this there are three preaching-places for Spanish within the city, and each of them has the Sunday-school and prayer-meeting. I saw two hundred present at a Spanish mid-week prayer-meeting, and three-fifths of them men. Rosario is the centre of three charges—an English, a Spanish, and a German. The English society comprises a number of well-to-do English families and is self-supporting; the Spanish is among converted Romanists whose means are limited, and now being instructed in intelligent beneficence; the German was of necessity started on the "root hog or die" plan, but has been placed in a condition favorable to success. Mendoza, west of Rosario, 520 miles by railway, and at the foot of the Andes, is a recently-established Spanish charge, where there is also a small English congregation, the pastor being able to preach in either language. Already other points in the Andian region are being reached from Mendoza. In all there are ten charges in the Argentine Republic—two English, six Spanish, and two German—and each of them has two or more preaching-places. Even the two self-supporting English churches are pleased to have their pastors look after outside appointments—very different in spirit from some even small churches I heard of in New England, that insisted on having "all the time of the pastor," though in the vicinity of communities which, having no Methodist preaching, would be blessed by an afternoon or evening service. The English and German charges are important incidents of this mission, but the workers themselves recognize that the great field, the growing field of the present and of the future, is among the Spanish-speaking masses, native and foreign-born. The Italians and French readily acquire the Spanish, and already many Italians attend our Spanish Sunday-schools.

There are two Spanish charges and one English in Montevideo, and four Spanish charges in other parts of Uruguay, and, except the English, each has two or more preaching-places. Asuncion is the head of the one charge in Paraguay, but the pastor visits two colonies several miles inland where his services are also welcome. This charge is over 1,300 miles by river from Montevideo. An account of the providential openings which have occurred would be interesting and instructive, but I have time only to state in briefest way a single instance: Some years ago a native of Portugal was converted at the altar of our Spanish church in Montevideo. He was called to preach, and after serving some time as a colporteur and in the pastorate, he heard the Macedonian cry from Rio Grande do Sul, and being moved by a strong desire to preach the Gospel in his native language, he sought and found the open door at Porto Alegre, where the charge has become so large within four years that an assistant is necessary, and one has been raised up within the field. Within this province are 40,000 freed people—the children of Africa—in worse condition than those of our country were in twenty years ago. Who shall care for these souls?

The School Work

In this Mission is an important adjunct to that of the preacher and pastor. The Parent Board maintains Dr. Wood as a theological teacher, also several teachers in day-schools in Montevideo and some other points. The Woman's Foreign Missionary Society has three schools, and in them five loyal daughters of Methodism from our own country. Its oldest school is in Rosario, and with its home department is in a valuable property owned by the Society. The teachers in charge here, Miss Chapin and Miss Denning, have been under appointment fifteen years. There is a similar but smaller school in rented property, in Buenos Ayres, in charge of Miss La Huray, who proved her efficiency while in Mexico. Miss Hyde and Miss Bowen are in charge of a

well-organized day-school in Montevideo, also in rented property. These good women are doing more than would be expected of them, but it is not possible for those in rented property to reach the best results. Such a tenure for a Protestant school in a Romanist country is too uncertain. The rents are high and seem to be subject to the caprice of the landlord. Every encouraging fact in the Mission—and what fact can present more?—is a reason for putting these schools into the best condition for work, and that means, at the least, a good property both in Buenos Ayres and Montevideo, which means that those who are drawn to aid this Society must place \$50,000 more at its disposal for this object.

The report from the superintendent, Dr. Drees, who, during the year, had visited and spent some time in each of the charges, contained many encouraging facts. Among these was the erection and dedication of two churches, one at Mendoza and one at Mercedes; the purchase and opening of a chapel at La Plata and another at Canyada de Gomez—an agricultural colony. Another church is in course of erection in Uruguay. The report of the spiritual condition of the societies, by the superintendent and by the several pastors, was in keeping with the new interest in church building. Much of a preacher's methods is reflected in his report of his work, and his methods are largely determined by his view of the holy vocation. What I heard made me feel I was in the presence of men who felt that God had called them to preach the only Gospel that saves, and to so preach that it may be His power unto salvation to those who may wait on their ministry. The magnitude and probable future of this field, the relation of these republics to other American States, the relation of their people to the Old World, the solid character of the work done by the Mission and the respect it has won, the devotion of these workers, as loyal to a struggling as to a conquering cause, entitle them to the largest measure of confidence, sympathy and support. By all means let us stand by the picket-line!

Thought Odors.

Not what we do, not what we say, speaks for us
To fine souls here, or to the Throne of Light.
'Tis words and acts be fair, gods will abhor us
And men distrust, if our hearts are not right.
Our secret aim, our hidden wish or longing,
Our silent thoughts of men or worlds above—
These are the tell-tale forces that come thronging
To point out to us as we loathe or love.
Our thoughts are odors, and we cannot seal them
Close with actions but they will creep out;
And delicately fashioned souls will feel them
And know them sweet or vile, beyond a doubt.
Good deeds fall dead if selfish causes guide them;
Good words fall flat if but from lips have birth;
And eloquent and noble seems, beside them,
The silence or inaction of true worth.
—ELLA WHEELER WILCOX, in Independent.

PALACE CAR OR SOD CHURCH.

REV. W. A. SPENCER, D. D.

ZION'S HERALD of Feb. 26 has a notice in its "Religious World," of Bishop Walker, of the diocese of North Dakota, who has a Pullman palace car for gospel purposes, with robing-room, pulpit and font, under contract by the Pullman Palace Car Manufacturing Company of Chicago—a car of rich design to be completed in fifty days.

We have scores of heroic Methodist preachers in Dakota, who are not able to travel in palace cars, much less to have a palace car to preach in. Many of them are standing heroically by the cause in this time of extreme discouragement and extreme poverty. A letter from one of the presiding elders just received says:—

"As it regards our needs and a letter for publication I do not like to make too many appeals, or, as the people say here, 'keep the country from too long.' Under these circumstances, of course, any help you can give us will be thankfully received, and we trust that our brethren will show their appreciation of help given in their need by doing our earnest work for the Master now, and when this time of famine passes, by enlarged contributions to the various benevolences of the church."

These heroes are unable to leave their posts for two or three reasons: 1. They have appointments to fill by the order of the church; 2. They have not the money to get away; 3. Some of them are so attached to their work and to their field, with such confidence that it ultimately will be a valuable country, that they will not leave. Here and there scattered through these frontier Conferences are men who have endured hardships for a term of years in order to secure a little piece of ground to which their families might retire at the end of their ministry. They are like the people whom they serve—unable to leave without forfeiting their claim, as the time for proving up their claim has not yet come.

There are thirty places in North Dakota where we need sod churches or frame churches to provide a preaching place for the poor people who cannot or will not leave. One appeal says we could build ten churches with \$100 help to each church to provide windows and doors and a little money for seats, the building itself being a sod church. The territory of the Northern Pacific Railroad in these Conferences is sure to be very valuable in the near future. This year of reverse will probably be followed by two or three years of prosperity, and in this section and other sections of the West and Northwest great wealth will ultimately come to the people. They must, however, have help to plant churches now, or lose the ground.

A rich church, like the Protestant Episcopal, can afford a Pullman palace preaching place, and with its one hundred and fifty millions of dollars of ecclesiastical property in New York, it can readily supply frontier

bishops with the means of pushing their work. Our hard-worked and underpaid heroes only ask a mere standing place where they may preach the Gospel. Shall they not have that much?

LETTER FROM VERMONT.
High License or Prohibition—Which?

REVELYN.

FOR thirty-seven years the statute-books of this State have contained a law prohibiting the manufacture and sale of intoxicating liquors as a beverage. Among the first of States to pass this law, Vermont has been among the most steadfast in its advocacy; and it has come to be taken for granted that it should always remain, save that it should be long become a part of the organic as well as statutory law of the State. In the contests waged in other States over this great question, Vermont has been cited over and over again as a State where prohibition is prohibited, where

The Open Saloons had All been Closed,

and where such safeguards had been thrown around the youth of the homes as to render them practically free from temptation to form the habit of drink. Citizens from this State have emigrated to Kansas, Iowa and the Dakotas, and, because of their early training under prohibition in their native State, have helped to win the fight which made possible the safety of their new homes in the States of their adoption. At home and abroad, from one end of the land to the other, it has been generally conceded that prohibition was in Vermont to stay. It is true, there have been occasional attempts to secure the repeal of the law, and more or less constant efforts to break down its enforcement by a lowering of public sentiment, but the number of legislators who could be mustered to vote for license was small, and spasmodic and poorly directed efforts in this direction seemed to make but little headway.

But the law is now in danger. The efforts to secure its repeal are no longer spasmodic but constant. They are no longer made with-out a plan.

The Agitation has a Head and a Front,

the forces are thoroughly organized, and the parties making the assault upon the law are tremendously in earnest. They have plenty of money at their control, and they spare no pains or expense to do all in their power to carry their ends. It is high time for those who believe in prohibition to awake and bestir themselves.

I fear that the majority of those who believe in the present law are not aroused to properly appreciate the efforts which are now being made to secure its repeal. In any campaign it is always wise to

Study the Extent of the Forces to be Met

and the intensity with which they will meet us in the onset. Every wise general does this, and we may well ask, "What are the forces that the advocates of prohibition will have to meet in the coming contest in this State?"

1. If the law is retained on our statute-books, a large number of good men, men who thoroughly believe in prohibition both theoretically and practically, will have to be aroused. They are good, easy souls, and think that because we have had this law for thirty-seven years, we shall always have it. They have no idea of the magnitude or the imminency of the danger. They do not realize that while men sleep

The Enemy Comes and Sows Tares,

or that, while they are indulging in bright hopes for their children, pitfalls are being dug for their unwary feet. Many of them can remember nothing else but prohibition, and have no adequate idea of what the legitimate results of license are. These must be aroused and inspired to put forth their best efforts to maintain the sanctity of the law.

2. There are a goodly number of people in our State who have always been counted as adherents of prohibition with whom belief in this fundamental principle is a sentimental belief rather than an intelligent conviction. If the question has been broached, they have always said that they believed in prohibition, but they have never been called upon to give an answer to any who asked them a reason for the hope that was in them. The advocates of license are doing a large amount of work among this class, and are

Making Many Converts.

Since their belief in prohibition has been a sentiment rather than a conviction, it is a comparatively easy matter for a paper which comes to them every day freighted with the most specious and plausible arguments in favor of license, and the grossest misrepresentations of the workings of prohibition, to change them to believers in and advocates of high license. The tempting bait of the promised revenue is no small factor in the conversions which are thus being made. Except the prohibitionists do solid work among this class, there is a great danger ahead.

3. A very large class of our citizens are practically indifferent to the whole matter. They have no especial convictions either way, but are more or less inclined toward the largest personal liberty. It is a lamentable fact that half of the people of the Green Mountain State

Do Not Attend Church

at all. It is, of course, true also that this class hear no temperance lectures, read no religious papers, and get very little information on this great question from the right side. Careful school-district campaigns ought to be carried on, that the large numbers of people who are outside of church and temperance influences may be reached and brought to see and follow the right. We cannot afford to neglect them.

4. There are quite a number of men in the State who honestly believe in high license as a temperance measure. They see, what all admit, that the prohibitory law is not perfectly enforced; they then reason that the traffic exists, that it must exist, and that the wisest thing to do is to recognize it, regulate it, and make it bear its share of the public taxes.

These Men are Earnest and Active;

it will not do to sneer at them; they must be met in a fair and candid manner, and shown by indisputable proof that license is not a temperance measure at all, and that the liquor powers always prefer license, however high, to prohibition.

5. If these were all the forces, this would seem to be enough to cause every believer in prohibition to awake and bestir himself. But these are not all, and are not the worst forces which we have to meet. There is an organized force of men who are seeking to secure the repeal of the present law in order that they may

Make the Traffic Legal and Respectable.

They talk about temperance, and about inaugurating an era of reform, and the like; but these are but phrases to cover up their real design. The leader of this agitation made it his boast that he would make liquor-drinking respectable, and would spend a hundred thousand dollars before he would fall in his effort to secure a license law. They "mean business."

To illustrate the strength of the forces that are openly arrayed against prohibition, let me state one phase of their activity. There are at least seven influential papers in the State that are openly advocating license, and doing it constantly, and with the utmost of sophistry and casuistry. In the six issues of a single week the Rutland Herald devoted

Thirty-three Solid Feet in Length of Columns

to the crusade in which it is engaged. And it is doing this right along; perhaps not so much every week, but something in every day's issue. It is an old proverb that, "water falling day by day wears the hardest rock away." A paper so widely circulated as this, iterating and reiterating its plausible arguments, seeking in the most specious manner to cast contempt upon every effort to enforce the present law, cannot be without a tremendous influence. Besides the Rutland Herald, there are papers in Burlington, Brattleboro, Bennington, Montpelier, Poughkeepsie, and Fair Haven, to say nothing of other sheets which are less open in their advocacy of license. One paper published at Montpelier came out strongly for license some months ago, but the majority of the proprietors out-voted the editor, and thus debarred him from using its columns for the furtherance of license; but of course he could not be expected to give the prohibition forces any aid.

A High License and Local Option League has been formed in the town of Rutland—the largest town in the State, by the way—and the first public meeting of the League was

Attended by Nearly Two Thousand Persons,

hundreds being turned away from lack of even standing room. The writer recently attended a temperance gathering in one of the medium-sized towns in this State. While there he learned that a town beyond that, and much smaller in size, would probably vote for license if a vote were taken at the present time. The town in which the meeting was held elected to the last two legislatures previous to the one in 1888, a representative who voted for license. One of the largest towns in the State, which is separated from that town by only one other, sent to the last legislature a representative who introduced the bill for license. As we came home on the train the conductor, seeing several board at that station, asked what was going on there.

"A temperance meeting," was the reply. "High license meeting, eh?" returned he, just as if no other meeting would be held. "No, sir," said I. "Oh, you are temperance fellows, are you?" said he, and passed on.

Now these are a few of the indications to show that the question of license is in the air; that it is being urged with a persistence and an energy worthy of a better cause; that it has men and means and influence back of it; and that no pains will be spared to make it a success. The real contest will come in

The Election of Representatives to the Legislature.

We must not let the enemy steal a march on us and capture the caucus. We must not let him be more active than we are. We must not let him manifest more zeal in the breaking down of the prohibitory law than do we in its enforcement. If those who believe in prohibition will arouse to the magnitude of the contest before them; if they will put forth their best energies; if they will invoke the aid of the press and pulpit, the rostrum and the lodge; if they will summon to their aid the army of white-ribboned women; if under the guidance of God, they will utilize all available resources, they can settle this question next fall for all time.

NEW ENGLAND SOUTHERN CONFERENCE LETTER.

HERMAN.

THE near approach of Conference gives rise to the usual number of rumors concerning churchly and ministerial plans for the coming year. It seems likely that the number of changes this year will be nearly as numerous as last, and many expect this state of things to continue annually till the church gets adjusted to the new order of things. Probably two, possibly more, will be returned for the fifth year.

An unusual number of ministers of this Conference are proposing to spend a part or the whole of the next year in Europe. Rev. M. S. Kaufman has already gone; Rev. J. S. Wadsworth and wife are expecting to go during the time of the next session of the Conference, for a year of study and travel; and we learn that it is also likely that Rev. J. B. Smith, of East Greenwich, may spend a few months of the coming year in a similar manner. It thus appears that a quartette of ministers, at least.

Heartly satisfaction is expressed with the progressive movement, inaugurated by Bishop Hurst, looking toward a University in Washington. Many who are not Methodists have been for years in the habit of declaring that ours was the only church which in organic unity and numerical strength was at all adequate to cope with the Roman Catholic Church; and all such rejoice in the project of opposing to their University another on a basis as much broader than theirs as is the scholarship and toleration of the high official who has interested himself in this movement, when compared with the bigotry and intolerance of the animating spirit of Romanism in America—Jehonism. All hail to the new Methodist University! May it find more and more favor with the immense constituency which it is proposed to represent, and become a Metropolitan University, from which shall go to all the world Christian and disciplined thinkers and preachers to bless and save mankind!

Work Among the Churches.

The general outlook is good, and reports from different sections of the Conference enable one to prophesy, before Conference even, that advanced movements along the whole line, both spiritually and as evidenced by that most practical of tests, the church benevolences, will be reported. The observance of the Week of Prayer was largely, or quite, impossible among the churches because of a gripe, but notwithstanding this, many churches are enjoying spiritual quickening, and some are rejoicing in a precious

ingathering. One church in the Conference expects to report about \$2,000, as a missionary collection, and we learn that a single district has this year given \$1,200 in special collections, or donations rather, to the Woman's Foreign Missionary Society in addition to the regular collections, which are expected to show this year, as last, an increase.

One new church, at Berkeley, R. I., is to be dedicated before Conference, and another re-opened with a service which will substantially be a dedication—the new part of the church being much larger and more expensive than was the old one. The last named is at Glendale, R. I.

New interests are also developing along the line of the O. C. R. toward Wood's Hall, and it seems quite probable that the decrease of interest by reason of emigration from Cape Cod and from the smaller towns to the cities may be neutralized by the development of manufacturing centres and places of summer resort along our coasts.

Growing interest in the Epworth League work prevails throughout our borders. Providence District will probably be organized before Conference; the New Bedford District soon after Conference; the latter statement may also prove true of Norwich District. Needed and helpful work is being done by this organization of our young people, and great enthusiasm characterizes it in many places.

Miscellaneous Items.

It is rumored that three Congregational churches are trying to secure the services of one of our brethren. They might go farther and fare worse.

A new departure, and one which is causing considerable comment, is the holding of revival services by a Universalist church in the city of Providence. The evangelist employed is a singing evangelist, and seems to draw as well as to sing. The church was as much quickened by his work as the average evangelist. One is, however, reminded of the statement that is attributed to an old-time wordy revivalist in the "death and glory" doctrine, who is reported to have said emphatically, "I don't believe there is any hell," and then to have added reflectively, "I'd give ten dollars to be sure of it, though." Restorationism here through faith in Christ is a success. "The future is unknown." The average Methodist Episcopalian ought to be satisfied to press the doctrine of that church, toward the practical presentation of which the extremes of Calvinism, as represented by Presbyterians trying to modify the "decrees," and Universalist revival services, are tending.

At the district stewards' meeting of Norwich District a committee was appointed to apply to the Bishop to grant them a slice of Rhode Island territory, in order that the sum paid their presiding elder might be increased. This seems a quite line an attempt to "hold their own" by grasping after what belongs to others. Perhaps, however, the border towns of the large State of Roger Williams will cheerfully consent to go over into the Connecticut Macedonia.

BOSTON IMMIGRANTS' HOME.

"BLESSED are ye that sow beside all waters." Surely the prophet Isaiah must have caught glimpses of the nineteenth century, and so added this note of blessing to the dispensers of God's bounty. In looking over the field of benevolent work in the limits of New England Conference, we have come to the conclusion that we have rich men among us. Not rich, perhaps, on the ledger-book; but looking at the heart which holds the test of man's wealth and the streams that flow from it, we must say we have some rich men.

Beecher says, "If any man"—and he might have added woman also—"is rich and powerful, he comes under that law of God by which the higher branches must take the burnings of the sun, and shade those that are lower; by which the tall trees must protect the weak plants beneath them." The Woman's Home Missionary Society has been enjoying such a shade, has been the recipient of such a shelter. Our immigrant work in East Boston has been of constant growth, and we have felt for many months the need of a permanent Home. Our location was good, but as we could not get a lease even for a year, and our increasing work demanded more room, we have not only prayed earnestly for an opening of place and means, but we have looked diligently for it. God gave us a Mary, bearing a costly gift and precious, who offered \$1,500 towards buying our present location, No. 56 Marginal St. After weary months of trying to purchase this property, and finding it could not be bought, God sent another gift—the services of good clear-headed business men, who succeeded in getting the refusal of the next building to us, only three feet between, a large four-story house, with slate roof in good repair, having two liquor saloons and a tenement of fourteen rooms over each. This property could be bought for \$1,000. Terms, \$6,000 cash payment, and the remaining \$5,000 on a mortgage at 5 per cent., payable in three years. Our noble lady friend was better pleased with this building and location, and generously gave us the princely gift of \$5,000 cash. That left us \$1,000 to be raised. There never was a more noble response to private appeals for aid than came from our friends. Their offerings ranged from two hundred to five dollars each. These came from Springfield District, Worcester, Boston and vicinity, and even one donation from an auxiliary in the New England Southern Conference; from princely merchants, real estate agents, lawyers, and from some who had been blessed with good domestics from our Home, making in all \$1,300. Feb. 8 the deed was passed and the W. H. M. Society came into possession of an Immigrants' Home in East Boston. We had expected to give the names of the donors, but "like flowers richly laden with the heaven-descended dew," they modestly droop their heads and ask us not to publish their names. They are registered on high, and the gifts are immortal. "I was a stranger and ye took me in."

The Boston Social Union very generously invited us to bring our immigrant work before them at their last meeting. We were disappointed in not having General Fisk to speak for us, but Dr. J. W. Hamilton nobly advocated our cause and won glowing opinions in a bright, enthusiastic speech. In behalf of the W. H. M. Society, I return hearty thanks to all for their kindness and liberality. There are some alterations to be made before we take possession of the new Home. The saloon in the half of the house we occupy is to be changed into a chapel for religious services, with reading-room and office in the rear. We have now a Sabbath-school of 26 Swede children, and shall have more as soon as we have room for them. We will be glad to open a temperance restaurant on the other side, and also an industrial school for girls, but cannot until free of debt. Our work is opening on all sides, and we see grand opportunities for saving men, women, and children, but we cannot do all this while we have to pay \$400 interest money yearly and have \$8,000 to raise in three years. There are hundreds of people who could do for us what others have done in helping thus far, and to them we make this appeal. The burden is a heavy one but we trust the stewards of the Lord will not suffer us to falter in our work for God and humanity, but will rally to our aid and scatter seed "beside this water" also. Mrs. L. R. Thayer, Court St., Newtonville, Mass., is our treasurer, and will be glad to receive and acknowledge all gifts.

Mrs. G. W. MANSFIELD, Chairman Com. Gloucester, Mass.

The great differences in religious exercises grow out of the fact that there is a great difference between one being in religion and religion being within us. There are so many, too many, it seems to me, who are simply in religion. They move in a religious atmosphere, and handle religious things, yet are at the mercy of their temperaments and the spirit of circumstances. There are others whose spirits religion occupies and possesses, with such God is present both in the crowd and in the wilderness, and they have no need to seek for faith anywhere, for faith possesses them everywhere. — J. G. Holland.

Zion's Herald.

WEDNESDAY, MARCH 12, 1890.

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WESLEY'S PREACHING.

In hardly anything was the wisdom of John Wesley more apparent than in the substance of his preaching. He moved in the golden mean. He harmoniously combined the law and the Gospel, diffused light and heat, mingled severity with love, and set the threatening over against the promises of God. In this he was singular. The preaching of his day was pessimistic. The Gospel was laid in dark colors and set forth too largely in its damnable clauses. It was the age of Calvinism, with its horrible decrees, black depravity, and damnation of infants. It set forth man's hopeless condition. In our century the pulpit has swung to the optimistic side. It delights to tell of God's love, of man's nobler aspirations and tendencies, and of the help that reaches beyond the tomb. The threatening against sin are uttered *softer*, the depravity of man is touched lightly, and hell is shaded off into the background. The change in Calvinistic churches has been amazing. Even the conservative Presbyterian bodies, with their Scotch blood, hard theology, and iron-bound creed, have felt the humanitarian touch of the century and are hastening to repudiate the gospel of Ahiman they have been so zealous in preaching for a century. The old Confession seems likely to be deprived of its hideous and fatalistic elements.

The danger with people who have been accustomed to emphasize one extreme of Bible teaching, is that they will pass over to the opposite. The old Calvinists of New England passed over to Unitarianism; and the danger of these new tendencies is a passing to the other extreme. The Methodists have been little affected by these changes, for the reason that they never occupied the extreme ground of the Calvinists. The media theology of Wesley is still good, not only to believe, but to preach. This instruction long since given by the founder are well to be kept in mind by his successors as a guard against the new extreme as well as the old. "The most effectual way of preaching Christ is to preach Him in all His offices; and to declare His law as well as His Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches."

WHAT OF THE NIGHT?

Darkness enters into the lives of all. With some, outwardly speaking, sorrow and trouble are both the web and the woof of life; and to the very happiest of our race the words of the patriarch Job come with a solemn truth and significance: "Yet man is born unto trouble, as the sparks fly upward." What life is free from sorrow? Not one. Death enters every door. No blood on the lintel will cause the angel to pass over. There is no home without some empty chair. There are griefs of sundry tints, and griefs of broken pledges. There are sorrows of affliction, and there are sorrows of disappointment. The years sweep over our idols away. Death breaks the urn, and time scatters the ashes. Children go wrong, and friends prove faithless. Alas! life is full of darkness, full of trial and trouble.

Even our appointed work does not bring us the happiness and satisfaction which we crave. The curse laid upon Adam's toil descends upon that of all his posterity. Human labor is labor with a ban upon it. It is hard, perplexed, baffled toiling. How few of us accomplish what we have planned to do! The life of every toiler is surrounded with so many difficulties and discouragements that it is a constant struggle to keep to the ideal and the purpose. And even if we succeed, as we dreamed, what does it amount to?—so long and hard a struggle for so fleeting a reward! One of the finest

and truest conceptions of heaven—in contrast with the usual picture of beatific rest—is that there labor shall be emancipated from its curse, and we shall engage forever in sublime activities, gathering results which shall not be snatched from us ere we can sum them up into character and power.

Now, why is it that life is so full of sorrow, and trial, and disappointment, of withered hopes and baffled efforts? What is God working out in us through His providence? 1. He is teaching us that life's true meaning is disciplinary. Its experiences are simply a series of beginnings and tendencies. If these shall be in the right direction, life is a success. Character is established. We set our faces toward the eternal verities. God does not intend that we shall experience any full satisfaction here, or accomplish any complete and permanent work. His purpose is that we shall develop right characters. Character is the passport which admits us to that larger life where the fragmentary ideals of our present state of existence are rounded out and brought to their fulfillment.

2. God, by His providence of sorrow and trial, is working out in us the heavenly grace of sympathy. What a fellowship there is in suffering! Man never truly seems our brother until we have suffered with him. If we lived much in the sunlight of life, we should grow selfish and forgetful of others. Who are so selfish as the gay and the light-hearted, who have never known what it was to sorrow? But trouble melts the heart in tenderness for the woes of others.

True, there is a selfish sorrow as well as a selfish joy. Some souls are narrowed and shut in by their troubles. The wound embitters them, and they say, "God has stricken us without a cause. He has dealt cruelly and harshly with us. Why should we be kinder to others than God has been to us?" This is the state of heart which is the beginning of the second death. It is enmity against God; it is misinterpretation and misrepresentation of His will and purpose in the government of men. No true child of God will permit sorrow to work out such a result as this in his life. Godly sorrow moves to repentance and to love. It takes the heart of stone out of a man and gives him a heart of flesh. It opens the fountains of sympathy within him, so that henceforth the soul is able, not only to rejoice with them that do rejoice, but to weep with them that weep.

3. Finally, through sorrow, God is working out in us the spirit of submission and trust. This was the mind of our Lord, who sought not to do His own will, but the will of His Father in heaven. Patient humility under suffering is one of the surest tests of Christ-likeness. The unregenerate man can be brave, generous, loving, noble, pure, even self-sacrificing, when simply the good things of this present life are concerned; but how seldom can he bear suffering and trouble with that sweetness of spirit, that abiding trust, which marks the true Christian! To him whose mind is stayed on God the dark hour is the hour when he comes nearest to the heart of the Father and rests with deepest peace upon the bosom of the Infinite Love.

CONVICTIONS THAT ABIDE.

Since the editor's return from the Southland, he has received kind and earnest letters not a few, asking many questions concerning the South and its peculiar conditions and problems. Some have said, "We are glad of the facts which you have given to us in the columns of the HERALD, but why have you not more freely expressed opinions about what you have observed?" Others have suggested that more severe and condemnatory language should have been used in regard to the attitude of the South towards the Negro.

To all such sincere statements—which we are glad to receive—we now make general answer. We went into the Southland, as stated in our first letter, to secure information—to apprehend the real situation by sight and touch. It was our purpose to be strictly impartial, so far as such a condition is possible, and to report the situation to our readers as we found it. The Southern Problem has become increasingly serious and critical. It is too grave and portentous for hot and vehement utterance. Such words came to lip and pen, and sometimes escaped us, but this was not our intent. We are brethren to a common heritage—a united country and a common religious faith. The condition is so urgent and irremediable as to call for the best exercise of all that is noblest and best Christian in the North and in the South. It is in this spirit that the two men who most thoroughly understand the situation, and who are the best teachers for those who would be right in thought and action, treat this subject—Atticus C. Haygood and George W. Cable. Dr. Haygood's "Pleas for Progress" and Cable's "Silent South" are written in a Christian spirit, and intelligently grasp all phases of the problem.

Some convictions that we bring back with us must abide. These we now suggest:—

1. The people of the South, as a whole, are radically wrong in their attitude towards the Negro. The premise for conviction and action, to them, is the actual belief that the Negro is of an inferior race—that he is created to be a subordinate, and that it is practically useless to attempt to elevate his condition. By tradition, inheritance, conceit of race and love of superiority, they cling to this with a tenacity that never relaxes. In this respect there is no "New South," and the title is a misnomer. Neither education nor religion in any degree eradicates this conviction. The people,

claiming to be both religious and humanitarian, are most intense and intolerant in their tenets. We entered the office of a religious editor (not a Methodist) in one of the Southern cities. We said to him with frank courtesy that we desired to look all around this problem, and that we would like to ask him some questions on the "race issue." Immediately he lost his moral and religious balance, and said, with no little heat, "Yes, we are killing negroes all the time. Go out, and you will find dead negroes lying on our sidewalks everywhere. We are shooting them all the time. Get up at 3 o'clock to-morrow morning, and you will find our streets are full of dead negroes." Finally, after he had relieved himself by this passionate outburst, he became somewhat mollified and said, "I like the negroes. They have been my servants ever since I came to manhood." "Servants!" indeed they may be even to the man who is to teach others in matters of religion, but very emphatically nothing more.

A prominent society lady and a member of a Christian church in another Southern city, said, "You cannot make anything of the Negro. I know all about them. When they were my property I had an interest in them, and I took care of the babes as I would of lambs, because it was for my profit so to do; but I do not care anything about them now."

Now those are the roots of Southern sentiment, and that is the philosophy of the problem as the old resident population of the land sees it.

2. The purpose of the South as touching the Negro is, therefore, radically wrong. There are exceptions, but remarkably few. The South is tethered by the conviction that the Negro is qualified only to be a menial. There is a pride of sentiment in that tenet. To make the negroes womanly and manly, self-supporting and self-respecting, is to fly in the face of the past history of the Southern people. Such a result not only makes the wicked past more wicked, but convicts them as a whole of gross and most un-Christian indifference and neglect. At the South, unlike the North, labor itself is degrading and dishonorable. It is, therefore, the determined purpose of the white people to hold the Negro in subordination. It is as idle as false to deny this declaration. Here is the secret of the social ostracism of the Negro and all who would elevate him. Here is the sentiment which manipulates the shotgun, the rope, and the tissue ballots.

The public press of the South sustains this purpose. And here is one of the most discouraging features in the whole situation. At the North the public press, exhibiting every shade of opinion, is read and has place in the office, the store, the shop, and the home—the great educator of the people. But in the South the papers are universally Democratic. There is difficulty to procure in Southern cities any papers that were not Democratic. There is but one Republican daily paper in the whole Southland, and this has a very meagre circulation. Any criticism upon the South, any effort to inspire a right public sentiment, any impartial report of the actual condition of society in that land, is met only with scorn and fallacious innuendo. This is forcibly illustrated in the following paragraph:—

"Of Cooke, who writes Rev. in front of his name, is the last to assail the South. He is not worth mentioning. He yawns in Boston and is not intended to tell the truth, but to create a sensation and give Jo a little brief notoriety. The Rev. Jo has been sadly on the wane since he got on a bender while touring the West as a religious lecturer, and as the creature subsists on sensation, he must needs raise the wind, so to speak."

That item was cut from the editorial column of the leading daily in a city of the South of over fifty thousand inhabitants. To charge drunkenness upon a man of such noble and conscientious Christian purpose, in order to parry a righteous criticism upon the barbaric illustration of the way in which the Bourbon press deals with this Negro problem.

3. Northern sentiment, philanthropy, and Christianity must do the work of reform in the South. The South could not fully meet the emergency if it would. The problem is too great, too urgent, and too extensive. The Negro, in individual instances, has shown the possibilities of improvement, but the race as a whole is in deeper degradation than when emancipated. This is not surprising when inherited condition, environment, helplessness and treatment are considered. The Anglo-Saxon would not have done any better if put through the same crucible. The necessity is too great for the South even if there existed the purpose to meet it. But the South would not do for the Negro what is demanded, if it could, and we have rightly explained the reason. Dr. Haygood, who is still in the South, though so large-minded, says of his own people: "Many do not care to know; not a few look with suspicion upon the whole business of educating upon the whole business of educating the colored people in any way and for anything." And again Dr. Haygood says to the North: "You need not depend upon the South, for a time, to take up the work which you have begun in these colleges and higher schools. The mass of the people are not ready. Perhaps they ought to be, but they are not, and the North should know what it has to depend upon. And the North should be patient."

The Christian sentiment of the North and West, with a purpose born of God and as invincible, with a charity that will bear great provocation and yet be patient and gracious, should press itself into the South until every cabin with every inhabitant shall share in the light, joy and peace which are the inalienable right of the American people. The great Methodist Church should hear the Macedonian cry to-day from the colored people of the South and leap to the exercise of a Christian beneficence commensurate with the need. The National Government, with a purpose as prompt and unmistakable as permanent, should see to it that every person, of whatever color or hereditary extraction, clothed with the right of citizenship, shall everywhere in its borders, North or South, East or West, be protected from fear or coercion in the exercise of that prerogative.

These are some of the convictions which we bring back from the South, and which will abide. With a renewed sense of obligation and privilege, we shall, from time to time, place our readers in rapport with the cause of the Negro, as we feel its supreme importance.

EDITORIAL NOTE.

The *Michigan Advocate* of March 8 has the following:—

"After a long and earnest effort by certain members of the Missionary Committee to induce Chaplain McCabe to discontinue the publication of *World-Wide Missions*, a compromise was reached. The matter is left to the Chaplain for another year, at the expiration of which time he gives the paper to the Society."

As we are in possession of the facts, we will lay them beside these misleading statements. 1. There was no prolonged effort to induce Chaplain McCabe to discontinue the publication of *World-Wide Missions*. On the contrary, every member of the Board who spoke upon the subject expressed great interest in the paper, and surprise and delight at its phenomenal success.

2. Chaplain McCabe claims no proprietary right in the paper, and never has. It was his original intention to carry it through all financial peril and then present it to the Missionary Society with 200,000 subscribers, but at the suggestion of his colleagues more than fifteen months ago, he gave the paper freely into the hands of the Society, so that ever since it has been under the control of the Missionary Society.

3. There was an effort made to transfer the office of publication to New York, but it was found that R. R. McCabe, the Chaplain's brother, had made certain contracts and incurred certain heavy expenses in expectation of publishing the paper for another year, there was an almost unanimous vote to allow him the contract till Jan. 1, 1891. On that date, if Hunt & Eaton, or Cranston & Stowe, will take the contract from the Missionary Society on the same terms as R. R. McCabe has taken it, we agree to transfer the office to New York. This is the only condition, and the Chaplain has no objection whatever to the transfer. We hope the *Michigan Advocate* will make the *anecdote* honorable.

OUR MAIL.

We are pleased to share with our readers the inspiring and suggestive declarations that come to us. President Hickman, of Clark University, Atlanta, Ga., writes:—

"I am just home from a two weeks' tour through Northern cities and closing up our annual report at Chicago. I find an increasing interest in behalf of our work wherever I go. I want to thank you most heartily for your kind words in behalf of our needs, and especially in commending so favorably our Haven Memorial Hall."

"I think that you can help us more than any other church paper, because your patrons know the man so well whose name we propose to perpetuate, and it gives me great pleasure to know that you are so out-going in the work. There is no surer, no greater, no greater responsibility, no greater opportunity, than is placed upon our Methodism in this Southland. We vindicate our loyalty in the hour of the public crisis by sending 'more soldiers to the front and more prayers to heaven for the life of the Union than any other church under the stars of the North and South will open its eyes to see that we are in another crisis, and true to our missionary spirit, may we send more of our best men and larger giving over to the uplift of a nation, guarantee the rights of brotherhood, and preserve the national Union! Our enrollment now reaches 200,000, and we must have the new Memorial Building."

Frank C. Allen, of Taunton, writes on kindred lines:—

"I have followed your travels through the South with great interest. I believe one of the darkest spots in the work of the church is the Southland. There is a great problem to solve. The M. E. Church has a large place in it, and a great responsibility. She ought not to shrink from a real battle with it. Let Zion's Herald raise the battle-cry and herald the voice of liberty and equal rights! The Republican Party (my own) must grasp the issue, and complete its mission, or go down in infamy and disgrace. How sad a spectacle!—this great nation lacking force to protect its own citizens in the South, and yet claiming to be the champion of the laws. Senator Ingalls says: 'Justice should be tried; that is well, but Christianity is the word that will solve the problem. Christianize and educate.'"

Rev. H. H. Howard has an alert eye for what is helpful, and kindly suggests it:—

"Have you had time yet to read Dr. Behrends' Yale Lectures on Preaching, as far as delivered? They are remarkably able and suggestive, and if the opportunity be presented, I think they would repay perusal. The following are a few thoughts suggested by the one last delivered (No. V.), and published in the *Christian at Home*."

"These very critical problems, of late so ostentatiously paraded by the enemies of the Bible, and which often are a trial to the faith of the people, ought to be considered by us not only of altogether subordinate importance, since the Bible was given us almost wholly to set forth God in Christ, and to reveal the world unto Himself, but as having been purposely allowed to perpetually invite and tax scholarly investigation, and so contribute to the enrichment of the Christian mind. Could the Bible be at once thoroughly known, and exhaustively discussed, it would be speedily shorn of its charm. God evidently intended that, while whatever it related to the way of life and the plan of salvation through Christ should be made so plain that a wayfaring man, though a fool, need not err therein, yet much should ever attach to the Scriptures in the way of critical difficulties and uncertainties calculated to excite the mind, and to lead to the search of man's scientific ken."

"The short method with those who philosophize is a denial of the supernatural, and a denial of the divine element in the world. 'Scientific' involves the impossibility of miracles, and who insist upon accounting for the history of the Jewish commonwealth and the Christian Church, as they would in tracing the rise of the American republic—the short method with such people is the direct appeal to the sense of personal dependence and of personal obligation. The only argument here is that of self-conviction. The soul itself is eternally at war with any system that eliminates the ethical element, and this ethical element, of conscience—the sense of personal accountability, as well as dependence upon a Higher Power—means a personal and righteous God."

"There can be no religion without a personal God. But a personal God becomes available practically only as he is made to become humanly incarnate. 'God manifest in the flesh,' i. e., in human form. This prime religious need is fully met in the person of Jesus Christ, the Son of God, who came to save man from all unrighteousness, and to bring forth in him a new man—'in whom, while supernaturally prophetic authority and redeeming energy, there is reality devoid of nothing less than the fullness of the godhead bodily. And Christ is Christ.'

PERSONALS.

—R. W. Gilder, editor of the *Century*, is a Methodist minister's son.

—Bishop Fitzgerald is an uncompromising supporter of the Epworth League. He wants no union affair.

—Rev. W. N. Brodbeck, of Tremont St. Church, receives a unanimous and most hearty invitation to return for the fifth year.

—Dr. Mendall has so far recovered his health that he expects to visit the Spring Conference to represent the Methodist Review.

—We are happy to learn that Bishop Fowler is much improved in health, and will soon come East to attend his Spring Conference.

—Bishop Foster's course of lectures on "The Philosophy of Experimental Religion" was a rare treat for the students of Garrett Biblical Institute.

—*World-Wide Missions* for March has a most interesting sketch of Dr. William Butler, with an excellent portrait of this pioneer and veteran in missionary work.

—Rev. Frederick Woods, of Chelsea—We should attach the D. D., but he has forbidden it—deserves the reputation which he has won of being one of the best preachers in his Conference.

—Dr. Wm. M. Taylor says concerning the introduction of public questions into the pulpit: "Unless there is something on which I cannot hold my peace, I leave them alone."

—Rev. B. P. Raymond, D. D., president of Wesleyan University, was in Evanston last week at the annual banquet of the Chicago Alumni Association of Wesleyan University.

—The Boston Herald of Monday gives generous space to the Methodist ministers of our city. There were abstracts of sermons by Revs. W. N. Brodbeck, W. I. Haven, C. L. Goodell, and Theodore Gould.

—Dr. G. M. Steele spent the Sabbath at LaSalle Seminary, speaking to the pupils of the institution upon "Individual Liberty," and preaching at the Methodist Church. The lecture and sermon were highly appreciated.

—Rev. A. R. Lunt, a supernumerary of the New Hampshire Conference, is ill with nervous prostration at the residence of his son, Geo. C. Lunt, in Waterville. He is much loved and esteemed by the church and community.

—Rev. M. V. B. Knox, Ph. D., is having a successful year at St. James Church, Manchester, N. H. A generous amount has been paid on the indebtedness; there is a revival interest, and the Sunday-school is largely increased in numbers.

—Dr. J. H. Mansfield and wife will soon visit Rust University at Holly Springs, Mississippi. He will deliver a course of lectures at the University. Dr. Mansfield is also to lecture at the session of the Chautauqua Assembly, now held at De Funiak, Fla.

—Prof. H. G. Mitchell, of the School of Theology of Boston University, gave his lecture on "Ritual about Jerusalem," at the Young Men's Christian Union, on Sunday afternoon. This lecture is based on a personal visit to the sacred city, is illustrated, and is very helpful to Bible students.

—At the coming Commencement of Garrett Biblical Institute, Rev. Charles W. Bennett, D. D., LL. D., will preach the Baccalaureate sermon, and Rev. Charles J. Little, D. D., LL. D., of Syracuse University, will deliver the annual address. The Commencement exercises will begin Sunday, May 4.

—Dr. Munhall has begun a series of meetings in Brooklyn with promise of great ingathering in conversions. It is expected that he will commence a union work in Natick on the first of April. We are happy to announce that we shall print an article from Dr. Munhall next week, embodying his views upon sanctification.

—The statement in the telegraphic announcement of last week, that Bishop Bowman of the Methodist Church had been tried and suspended, hardly needs correction and denial in the Methodist press. It is Bishop Bowman of the Evangelical Association, and not the senior and universally revered and beloved Bishop of the Methodist Church, who is suspended.

—Rev. Robert Hoskins, of Cawnpore, India, writing under date of Feb. 4, says:—

"Mrs. Davis and Mr. Bronson were with us here last week. Both are very well and enjoying their travels much. After a few stops on the way down country, they sail from Bombay Feb. 21, intending to spend Easter Sunday in Jerusalem. Mission work throughout North India is increasing in power and extent. No limit to the work except lack of means."

—The Methodist ministers of North Dakota uttered their emphatic protest against the attempt of the Louisiana lottery to purchase the legislature of this virgin commonwealth. Rev. A. McGregor, at Grand Forks, was heard upon the question, as the daily of that city forcefully indicates. The Methodist minister that is not fighting sin of every shape would better relinquish his credentials.

—Rev. Hugh Montgomery recently called upon ex-Governor Berry of New Hampshire, who is now 94 years and five months old. He said: "Bro. Montgomery, I want you to tell the world for me that for sixty-six years the Lord has been with me. I have a consciousness of the presence of the Lord God dwelling in my heart, and I have no fear of death. 'For me to live is Christ, to die is gain.' Tell this to my brethren."

—Rev. A. E. Winslip has written a most suggestive volume which he is pleased to entitle, "The Shop," calling attention to the "possibilities and probabilities of social, home, church and political reform, through a keener appreciation and better appropriation for the labor-life of the people." Only the man whose heart throbs in closest sympathy with the toiler, could write such a book. The minister who reads it will be brought nearer to his people.

—Dr. Daniel Steele, in *Divine Life* for March, closes some comments on the anniversary of the Book Concern with the following words:—

"The speakers were all ardent, and some put in the 'rousers,' especially Leonard. Indeed, Bishop Fos started the train under high spiritual pressure, which gave tone to all that followed. The past achievements are the fruit of holy enterprise, and if the church keeps to her knees, a brilliant future looms up before her."

—Rev. Walter Wilkie, of the New England Conference, died at his home in Winthrop, Mass., Monday morning, about six o'clock. He was present at preaching service on Sunday morning, and at the prayer-meeting in the evening, and greatly enjoyed the services. He gave a sweet testimony in the evening meeting, and was in his usual health. He woke at 4 o'clock, told his wife he had slept well, dropped to sleep again, and at 6 o'clock was not, for God took him.

—The death of Abraham Lincoln, the only son of Robert Lincoln, our Minister to Great Britain, will occasion sympathetic and tender response throughout the world. The name has become familiar, honored and endearing through the homely but sterling virtues and abilities of the grandfather. Abraham Lincoln was the great Commoner of these modern times. It is sad that his namesake could not have been spared to bear the mantle which would in no small degree have descended

upon him. The parents will be comforted that so many millions share in their great sorrow.

—Rev. E. S. Tippet, the successful pastor of St. Luke's M. E. Church, New York, is holding a fourteen days' mission in his church. Circulars of invitation were sent to every house in the district. The address was printed in red ink and a cross placed at the upper left hand corner of both envelope and circular. The services are held every day except Saturday at 5 and 7.45 p. m. The former is a twilight service for prayer and conference; at the latter sermons are preached by prominent ministers. Dr. Upham, of Drew Seminary, opened the mission.

—Rev. W. A. Spencer, D. D., is a most indefatigable and efficient representative of the Church Extension Society. A perpetual itinerant, in his yearly pilgrimage he reaches our entire ministry at the sessions of the Annual Conferences. In eloquent speech and song he presses his great cause upon the attention of the church. This service he supplements with a most facile and interesting pen by writing for all our church periodicals of the work and needs of the Church Extension Society. He is, therefore, one of the most versatile, laborious and successful servants of our Methodism.

—In an interesting article in the March *New Englander* upon "Chautauqua as a New Factor in American Life," by Frederick Perry Noble, we read:—

"The inventor who revolutionized farming machinery, Lewis Miller, early cherished the belief that Bible-teaching ought to be shot through and through with knowledge, and that the camp-meeting was the means for accomplishing this object. A village pastor in New Jersey, now famous as Chancellor and as Bishop Vincent, had, about 1862, become possessed by the thought that power for daily life could be gained by bringing sacred and secular learning into generous alliance. At length these complementary men, great-hearted and large-brained, were made to lock hands, and in 1874 Chautauqua the idea became Chautauqua the reality."

—General Fisk and wife were present at the sale of lots at the new city of Harriman, Tenn., in which so much generous interest and enthusiasm has been manifested. At the close of the sale, in a characteristically happy speech, Gen. Fisk thanked the purchasers for their confidence and courtesy. The crowd then called earnestly for a speech from the carriage containing the ladies, who had been interested spectators of the sale. After some urgent cheering Mrs. Fisk stepped upon the wheel, and in a few words gracefully expressed her approval of the enterprise, her satisfaction that the sale had been conducted with the most perfect good order, and her sincere hope that the wives and daughters of Harriman might be forever free from the curses which longed for intertemperance. A full square of land in a very desirable location had been, at the request of Mrs. Fisk, set apart for a Methodist church, parsonage, and industrial school, for which contributions have already begun.

BRIEFLETS.

Live temperance, and then you will talk temperance.

Biblical holiness is nothing else than similarity to Christ.

It is better to put the stress of conduct on the imitation of the life of Christ.

It is possible to be a very intense churchman and a very useless Christian, if a Christian at all.

There is something radically immature and faulty in the Christian who does not eagerly desire to read the New Testament.

Jesus said of Nathaniel: "Behold an Israelite indeed, in whom is no guile." That was a remarkable declaration. Think of it!

The *Watchman* of last week, our valued Baptist contemporary, has a very kindly and critical editorial, occupying more than a full column, on "The Methodist Periodical Press." Especial credit is given to the Methodist minister for his faithful effort to supply the people with religious literature.

It is our greatest discomfort, and indeed affliction, that we cannot print promptly all the excellent contributions that come to the office. Our pigeon-holes are congested with readable matter that we can never publish. Contributors would be patiently considered if they could examine the daily mail and the accumulation of manuscripts pressed upon us.

Friday, March 7, the theological schools of Chicago and vicinity held their annual reunion at the Union Park Congregational Church, the Congregational Seminary acting as host. The address of welcome was delivered by Prof. George H. Gilbert of the Congregational school, and response was made by Prof. C. F. Bradley, of Garrett Biblical Institute. The next reunion will be held with the Methodist Seminary at Evanston.

The western section of the Book Committee met in Chicago, Wednesday, March 5, and set in motion the machinery for the publication of the Epworth League paper in accordance with the instructions of the recent meeting of the committee in New York. Dr. J. H. Berry, the prince of paragraphists, associate editor of the *Michigan Christian Advocate*, was elected editor. It was decided to call the paper *Epworth Herald*. It will be published weekly at Chicago, at the price of \$1.25 per year. The first number will probably appear early in June.

We are able to print in this issue the first of our educational series. Our readers are introduced anew to Boston University and its eminent president. Not a little difficulty is experienced in securing the consent of these honored men to appear in person in our columns. Our readers, we know, will thank us for exercising a little affectionate persuasion. It is our purpose to present these articles consecutively until all our institutions in New England have a place. It is confidently believed that much good will result therefrom to the cause of education in enlarging the constituency and patronage of these notable universities and seminaries.

That was an unusually interesting hour on Monday afternoon at the home of Joseph Cook, 28 Beacon St., when a large number of friends were permitted by the courtesy of Mr. Cook to meet Rev. H. Gratton Guinness, D. D., of London, and his daughter, Miss Lucy E., and listen to this distinguished evangelist as he spoke upon "The Regeneration of Africa." There were representatives from Wellesley, LaSalle, and other educational institutions, editors of the religious press, and prominent divines from all denominations. We noticed particularly from our denomination Drs. L. T. Townsend, G. M. Steele, D. C. Knowles, and C. C. Bragdon. It was very thoughtful and kind in Mr. and Mrs. Cook to bring so many people together to greet these distinguished visitors from abroad.

According to press dispatches, there is trouble in Claflin University, Orangeburg, S. C. It appears that Chaplain Cardozo, who is colored, and Professor Detreville, who is white, had some difference in discussion, at a faculty meeting, over the revival work then in progress, the chaplain favoring, and the professor objecting to, such an effort.

The next day, Prof. Detreville, meeting Chaplain Cardozo upon the steps of the main building, assaulted him with a heavy cane, knocking him down and striking him after he fell. The students are all colored, numbering in the total nearly 1,000. They take the part of Chaplain Cardozo, and refuse to attend the recitations of Prof. Detreville, Chap

send me to from any State or Territory. If they don't suit, return them.

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The Family.

"AT EVENTIDE THERE SHALL BE LIGHT."

ROSALIE CHILDS.

A sweep of grey wind-driven sky
Above a grey wind-driven sea;
A city rears its head between,
Against pale bars on heavy gates.

And when will you at last unclose,
Why yet for centuries repose?

A thousand hearts within those walls
Await that gate's vast opening;
O city, so between two seas!
O souls that watch the set of sun!

They turn toward the brightening west
And long to enter into rest!

With grey above and grey beneath,
My lot is laid, my feet are fixed.
The night of nights approaches me—
Come soon, O day beyond the gates!

Beyond the sunset and the sea,
Great God of all, call Thou to me!

PRAYER FOR WINTER.

O Thou who dost the seasons guide,
Who temperest wind and weather,
We pray to thee this winter tide,
While in soft thine arms we bide.

The snow
Descending dapples all below;
We ask thee not for endless spring,
Skies ever warm and mellow;

But strength to bear the winter's wing
When o'er the woodland yellow
His sweeps
And tips with white the forest steep.

And when dire frost in earth and air
Reigns bleak and cold and sparkling,
Oh, send us alternation fair
Of days with shower-clouds darkling

In tepid mist, dim wood and winding dale.
Stay, then, till frost has fixed the lake
And round the earth in brass,
Thy snows, a fate foothold then to make,
Where the tired hearts may pass

The logs that make our ingle smile.
When sudden tempests nightlong lift
Their snow-cold, contented own,
Mow sweet the light on whirled drift
By morning's sun sent down!

How sweet
The sleigh-bell in the muffled street!
Fair is the forest vista spread
With winter's silvery sheen,
Fairer the cloister sky o'er head
Through boughs of sombre green

That strew
Our path with changing shadows blue.
But the bare earth now grudges bread,
And there are thousands keeping
Sad watch in many a fireless shed,
And hungry children weeping

For bread,
Father, we pray on bended knees.
Give bread, give gentle hearts to all!
Temper the winter's rage,
To sailors driven on icy swell,
To infancy and age.

And cheer
The traveler thro' white winds where none, but
Thou, is near!
—EPHRAIM WILSON, in *Churchman*.

"ENTERED INTO LIFE."

"Not Dead," but "Entered into Life," it ran—
The message sent me from across the sea—
And with these words my spirit began
To feel the solace they were meant to be.

No time allowed for heartbreak or for moan;
How could I grieve that he had gone away?
The life I loved more dearly than my own
Had only journeyed to eternal day.

Could I selfish if I truly loved?
"Love seeketh not his own," we feel and know;
In that affliction I tried and proved,
That I might find if I were worthy so.

I thought of all his struggles, all his gain;
The joy of victory, the calm, the rest;
No longer daily, racked with pain,
But safe and happy, free and strong at last.

The body sown in weakness, raised in power,
The mortal clothed in immortality—
Sure, if I loved him, this would be the hour
When I, forgetting self, would thank him.

● blessed words with hope and comfort rife,
If only we can feel the thing they mean;
Our loved ones have but "entered into life,"
And "more abundantly" than we can dream.

—CAROLINE B. LEWIS, in *Christian Weekly*.

THOUGHTS FOR THE THOUGHTFUL.

We are too fond of our own will.
We want to be doing what we fancy mighty things;
but the great point is, to do small things,
when called to them, in a right spirit.

—R. Cecil.

A flock of sparrows, delving in the dry
grasses for fallen seeds, and chattering merrily
while a chorus of content in the sunshine of a
winter that scarcely deserves the name, lifts
one's thoughts to Him who used their narrow
and worthless lives to cast light upon the
minuteness of God's providence, and the
glory of man's place in the scale of being.

Courage, O Son of God! who knows and feeds
these bits of feathered dependence, knows
these more worthy of His care. See to it
that thou honor Him with a trust so implicit,
and a thankfulness so intelligent, as His
sense of thy "value" and His corresponding
treatment of thy life demand.—*Christian Inquirer*.

I speak to those whose life is full of dis-
satisfaction to themselves. Does your exist-
ence seem fragmentary, and fitful, and spas-
modic? Do you seem to be working at the
same old tasks, and suffering the same old
defeats as twenty years ago? Is there a lack
of unity and progress? The trouble is, my
friend, you are spinning your life out of your-
self, as the spider spins its web, when that
life should grow as the branch bears its fruit
by abiding in the vine. Unless a
strength outside ourselves is our roots, a
failure is before us. You cannot do those ten
thousand things that the world is demanding,
but you can do one thing so great and grand
that the ten thousand shall be included in it.

Rather let me say, that you can love one
Person, so human, yet so divine, that from
His heart shall come into your heart, a never-
fading communication of power. Then the
outward man may perish, but the inward man
is renewed day by day. A life that is self-
centered is always weak and miserable. It is
like a tree that has been lifted out of the soil
and has no supply beyond its own roots. A
life hid with Christ in God is like a tree plant-
ed by the rivers of water, fed from exhaust-
less unseen springs, bathed in the boundless
sunshine, nourished by earth and heaven.—
Rev. W. H. P. Paine.

Last night I dreamed the Messenger had come,
Upon his serious lips no word, no look
Of promise or reproach in his calm eyes.
I knew him well for one called Death, and yet
Was not afraid, but rather felt within
The timid stir of new-awakened love.

With childish wonder blent. On what new way
Were we about to fare? To what strange place,
Rich with new beauties, did our footsteps tend?
No doubts disturbed my comfortable faith.
I was strong guide; and so we two set out—
We two alone—as on a journey bent.

From home to home; friends left a little while,
And love expectant waiting at the end.
—Mrs. M. F. Butts, in *S. S. Times*.

Principles are short and handy expressions
of something held as real and practical truth.
The value of principles is proverbial. To be
without them is to wander at haphazard, and
to live at random. They are like the stars which
stud the nightly heaven, and which were the

guides and friends of sailors in the old world.
To be without principles is to be under stress
of storm for many days, where neither sun
nor star appears. They are like the mountain-
crests, which give character to a landscape,
and correct the mistakes of a traveler if he
wanders wrong. To be without principles is
to thread one's way down a rugged path with-
out the guiding landmarks of surrounding
peaks being visible, but with every crest and
pinacle wrapped in clouds. Principles are
like the memory of some one deeply and
warmly loved whose absence never obliterates
the vision of his face or the music of his
words from a constant home in the heart that
loves. To be without principles is to be as
the selfish and cold-hearted, with whom to be
"out of sight" is to be "out of mind."—
Canon Knox Little.

In winter there are no roses blooming in the
deserted, wind-swept, snow-covered garden.
Nor in summer do crystal snows fly fair.
Each season has its own work, its own beauty,
and by hands of another season this can
not be done; this beauty cannot be
breathed. And so of man's life. Each season
has its own duties and its own joys, and if
they are not laid hold of, no other season can
make up the loss; they are gone down the
dim, untraversed river of Forever. Each day,
indeed, has its duty, its own smile, its own
tear, its own heart-throb. If only it be lived
in for itself, life would be fuller and richer in
everything, and the clusters of blessedness
hanging from the boughs of each day would
proclaim life's every season to have wrought
well and to deserve well for what lies before.
Alas! that we let the burdening to-morrows
crush the energy and stretching out of to-day,
so that its work is undone or marred to-day.
Give your to-day a chance, my brother. Give
it only its own work to do, and evening will
find you laughing over the beauty and faith-
fulness that smiles up to you from the well-
done duties; and the eternal to-morrow will
meet you with kisses of tenderness, not with
wounding blows.—*Thought-Etchings*.

MRS. ANNIE WITTENMYER.

VIRGINIA FORREST.

A FEW years ago, as Mrs. Annie Wittenmyer,
the chaplain-elect of the Woman's
Relief Corps, was being led forward for in-
stallation, an incident occurred that will be
remembered for a life-time by all who were
present. Gen. Van Dervoort commenced an ap-
plause which was going on in an ordinary way
when Commander Beath sprang to his feet and
shouted, "Annie Wittenmyer, one of the best
army nurses the Union ever had!" Instantly
every comrade was on his feet. Hand-
kerchiefs and hats were wildly waved, and the
"three cheers" shook the building. Once
seen, she is not soon forgotten. She is tall
and well-built. Her presence at once com-
mands respect and impresses an audience
with the high dignity of her life. Her eyes
and mouth are pleasant; her broad and high
forehead is crowned with a wealth of gray
hair.

Mrs. Wittenmyer has an ancestry whose
services, like her own, have been a blessing to
the country. Her great-grandfather was an
officer in the French-Indian war. Afterward
he served in the Revolutionary War; and for
his unusual bravery in this conflict, Congress
made him an officer in Warner's Brigade. Her
great-grandfather, also a general, was killed
near Saratoga. For his brilliant service, Congress
made a land grant to his two sons. One of these,
Simon Smith, Jr., was her grandfather. He was
a graduate of Princeton College, and an officer
in the war of 1812. In addition to this, three
of her brothers were in the Civil War. "Little
wonder that, descended as she is from a long
line of heroes, she walked unflinchingly
where shot and shell fell thick and fast."

Mrs. Wittenmyer's father, John G. Turner,
was of pure English descent, and a native of
Maryland. Her mother was a Kentuckian.
Thus two elements—the warm blood of the
South and the cool reason of the North—are
united in her nature. The educational advan-
tages that she enjoyed at a seminary in Ohio
were superior to those of most women of her
time. When she was twenty-one years old
she married and went to her new home in
Iowa. After many happy years of domestic
life, her husband and all her children but one
are dead. At the close of the war she and
her son moved to Philadelphia where they
still live.

The Sufferings of the Soldiers

In the late war appealed powerfully to Mrs.
Wittenmyer's heart, and inspired in her a
purpose that proved a benediction to the na-
tion. She began her relief work in 1861, and
continued it till the last hospitals were closed.
At an early period her services were so highly
esteemed that she was elected by the Iowa
Legislature sanitary agent for that State—the
first appointment of this character in the West.
As it was very unusual at that time for
women to be intrusted with great power or
responsibility, her name was put into the bill
and her appointment made mandatory. No
other woman had more influence in civil and
military circles, or was accorded greater privi-
leges by the government at Washington. All
that President Lincoln, Secretary Stanton
and Surgeon-General Barnes could do to aid
her in carrying forward her work, was done
cheerfully and promptly. General Grant was
her personal friend as well as co-laborer. By
invitation of the surgeon-general she met the
medical committee appointed to review the
special diet cooking of the army. The work
of this committee led to a thorough change in
the hospital cookery. This reform, known as
the Diet Kitchen Service, was instigated and
led by Mrs. Wittenmyer. Nearly one-third of
the sick and wounded of the army along the
front lines—the very worst cases—were pro-
vided with the best of food from these
kitchens. Two hundred ladies, many of them
the best and truest Christian women of the
country, left their comfortable homes at her
call and took charge of the great work. Some
of these kitchens cooked for a thousand pa-
tients three times a day. At the Cumberland
Hospital, Nashville, for a time eighteen hun-
dred were on the special diet list. The
kitchens were perfect in their arrangements.
To supervise this great work from Vicksburg
to Richmond kept her constantly on the wing.
The perils of travel were great. Danger was
on all sides. Boats and trains were fired into
and wrecked. But, to use her own words, "I
walked amid these grand and awful scenes
without fear. God seemed very near. He
covered me with His feathers and hid me
under His wings. Shot and shell could not
reach me there." The foundation of all Mrs.
Wittenmyer's work was her

Firm and Unwavering Trust in God.

She was always ready to speak for Christ—
on the battle-field, or in the hospital, and to
pray for the dying. That she was the means
of saving this nation, by her marvelous
work and far-reaching plans, thousands of
valuable lives, cannot be questioned.
During the war, as early as 1863, she was
the means of founding the first Soldiers' Or-
phan's Home in the world. This institution
was located in Iowa, the State in which Mrs.
Wittenmyer lived at the time. At the close
of the war she secured from the government
fifty thousand dollars in lands, buildings and
supplies, to aid in this benevolent work. The
Home was opened with five hundred children.
Thousands of poor and homeless little ones
have found shelter and received an education
here. It is now a State institution of which
Iowa is proud.

Mrs. Wittenmyer delivered her first public
address before the Iowa Legislature in re-
sponse to a joint invitation of both houses.
Like Mrs. Livermore, she was at first induced
to lecture not from the desire for fame, but
on account of the urgent need of wounded
and dying soldiers. Neither of these women
expected to become public speakers when they
undertook the relief work. But after the suf-
fering of our men had come before their eyes,
they pleaded with the people as none other
could, to send out supplies. Mrs. Wittenmyer
is especially a favorite with the old sol-
diers, and is frequently invited to speak at
their great gatherings where they greet her
with the greatest enthusiasm, often rising in a
body to give her welcome. She is an active
worker in the Woman's Relief Corps of the
Grand Army of the Republic, and a life-
member of the National Council of Adminis-
tration.

Mrs. Wittenmyer's work did not end with
the war. It seemed to her that the sympathy
and philanthropic labor of the women ought
not to cease, but to be turned into some other
channel and to be made a perpetual benedi-
ction to the church and to humanity. Bishop
Simpson, always ready to help in woman's
work, came to her assistance, and together
they planned the first home missionary soci-
ety of our church. This organization was
known as the Ladies' and Pastors' Christian
Union. In 1871 the General Conference made
it a church organization and elected Mrs.
Wittenmyer corresponding secretary. In this
capacity she has spoken in all the States from
Maine to California, and addressed all the An-
nual Conferences east of the Missouri River.
In 1876 fifty thousand families were visited
under the auspices of this society.

When the Crusade movement was in-
augurated, Mrs. Wittenmyer became active in
the temperance reform. She was
the First President
of the National Woman's Christian Temperance
Union—an office which she continued to
hold during the first five years of this orga-
nization. As a presiding officer she was ad-
mired both for ability and dignity. The work
in the North was organized under her adminis-
tration and largely by her personal aid.
The plans then laid have been as strong as
granite, and now form the foundation of much
of the best work done by that organization.
Her labors were almost unparalleled. Twenty-
three States became auxiliary to the Na-
tional Woman's Christian Temperance Union.
She used to lecture six evenings in a week,
traveling thousands of miles. In 1875 she ad-
dressed forty-six large conventions.

The first most noted act of her presidency
was the presentation to Congress of a large
petition in behalf of the State and National
Woman's Christian Temperance Union, asking
for the prohibition of the liquor traffic. She
was granted a hearing before the Judi-
ciary Committee. The second important act
was the sending of a letter of inquiry to the
International Medical Association assembled
at Philadelphia. This resulted in the expres-
sion of the medical opinion against intoxi-
cants—an act of great value in that early
period of the reform. The first Woman's Na-
tional Camp-meeting at Ocean Grove was pro-
jected by her. This meeting was conducted
largely by women, addressed largely by women,
and attended by thousands of people.

Mrs. Wittenmyer's literary work has been
considerable. She was the founder and for
eleven years the editor of the *Christian Woman*,
published at Philadelphia. Her book, "Woman's
Work for Jesus," has had a very large sale.
She is the author of the official history of the
"Woman's Temperance Crusade," the only com-
plete work on that subject. Her second book, "Women of the Re-
formation," indicates wide reading and re-
search. Her beautiful hymns have been sung
in all languages where the name of Christ has
been preached. Among these hymns, "The
Valley of Blessing," and "Jesus is Mighty
to Save," have become familiar and dear to all.

Mrs. Wittenmyer is still speaking and writ-
ing. She bids fair, on account of her unusual
health and vigor, to continue her activities
many years. She is the editor of a monthly
temperance paper, and is constantly on the
platform in the interests of that or some
other worthy cause, as she has been for the
last twenty years. She is

One of the Foremost Women of the Age,

remarkable both for the amount of work she
has accomplished and for the lofty character
of the reforms she has instigated. To have
originated and carried out the idea of the
diet kitchens would of itself have been suf-
ficient to entitle her to national honor. But
she went even further than this in the estab-
lishment of the Orphan's Home, and in her
philanthropic work at the close of the war.
When we should expect to find her worn out
with watching and planning, she comes once
more to the front and leads the hosts of women
whose hearts are alive to calls for assistance,
on the missionary and temperance
work. Thus two reforms that are foremost
in the country have received their life-giving
impetus from her. She is an honor to Methu-
en and an example in the way of unflin-
ching courage and unceasing labor to all our
women. Miss Frances Willard bestows a
high tribute upon her work by saying that
she has devoted herself to the advancement
of woman, and that she has carried the true
crusade spirit into all her work. Her faith as
a temperance worker is embodied in the hymn
which she composed for the convention at
Newark:

"The Lord is our refuge and strength,
His promises never can fail,
We've learned the sweet lesson at length,
His grace over sin can prevail.

In the sweet by and by,
We'll conquer the demon of rum;
In the sweet by and by,
The kingdom of heaven will come."

"Steady faith in God and persistent hard

work have enabled me to accomplish the work
that I have done," is her answer to all who
ask her how she has done so much. "Just
work away, quietly, steadily, every day, and
look straight up to God for help, and you
will do God's work, which will be the best
work. Don't seek notoriety; it is only thro' that
that will pass away. Just seek to do well,
to do your duty, and God will take care of
the rest."

May God spare this loyal worker many
years to the women she has so grandly in-
spired, to the church she has so faithfully
served, and to the nation she has so worthily
honored!

ABOUT WOMEN.

There is at present a new suggestion for women
who desire work; and that is of raising delicate
blossoms for obtaining from them perfumery oil.
An interesting ordination took place recently
in a Unitarian church in Chicago when both husband
and wife, Mr. and Mrs. L. W. Sprague, were or-
dained together.

A clock tower is to be erected at Ledbury, in
Hertfordshire, as a memorial to Elizabeth Barrett
Browning. In her girlhood she lived near that town,
and some of her early verse describes the scenery of
the region.

There are two sisters in New York who con-
duct a very profitable jewelry business. One is an
expert clock maker, and both are well trained in all
the details necessary to their work. It is rather amus-
ing to know that these girls have on the average one
proposal a week.

There is in New York a woman who goes
about from house to house fitting keys, mending or
putting on trunk locks, putting fastenings to
clothes, and all such little things where small tools
and nice work are necessary. She makes a very good
thing of this rather odd work and finds plenty to do.

Mrs. Hettie Green, of Brooklyn, who is worth
about \$50,000,000, has endowed over one hundred
churches and established fifty schools. She says that
benevolent objects absorb a large portion of her in-
come, and that her son will continue the good work
after she is gone.

Miss E. M. Merriek, a London artist, who
last year went to Cairo to paint the picture of the
Khedive, has now received an order for a portrait of
Henry M. Stanley, the explorer is to present to
the Royal Geographical Society.

Mme. Tola Donan is chief editor of a new
monthly review printed in Paris. It is called *La
Revue d'Aujourd'hui*, and is to deal with the talent
of the young literary world.

Miss Florence Firminstone, the daughter of a
clergyman at Winchester, Eng., has cleared her
father's church of a debt of \$4,500 by soliciting sub-
scriptions from people in all parts of the country
by mail. She has written more than 18,000
letters.

Mrs. J. C. Croly ("Jennie June") has been
elected a vice-president of the State Forestry Asso-
ciation, whose object is to preserve the forests of New
York, and especially the Adirondack woods, from
needless devastation. Among her fellow-workers
are Charles Kendall Adams, president of Cornell;
George William Curtis, president of the Board of
Regents of the University; Seth Low, president of
Columbia College; Bishop Doane and Rev. Dr.
Storrs.

Pundita Ramabai, that accomplished Hindu
lady who is so well remembered in New York and
Boston, has formed a circle of "King's Daughters"
among her pupils in India, and says that she already
sees the effect of it in a steady and strengthening
of character in these irresponsible and undeveloped
maiden. She has translated into Marathi the four
notions of the Wadworth club: "Look up, and
not down;" "Look forward, and not back;"
"Look out, and not in;" and "Lend a hand."

MRS. HAYES AND THE TREASURY CLERKS.

"So Uncle Sam has had an economical fit;
'takes too long!'"

"Well, Sarah, it isn't Uncle Sam's time;
still, Secretary McCulloch says, 'Tea-pots
must be banished from the Treasury of the
nation! Every window-ledge in the building
has one!'"

But this grumbling was long ago. It had
become almost forgotten when Mrs. Hayes
was installed mistress of the White House.

Rachel Myres, a pretty girl, the daughter
of a soldier, kept a small lunch-room, not far
from the treasury, for the accommodation
of the Treasury clerks, and in plain sight from
Mrs. Hayes' window.

Rachel had so generous a face, was so modest,
and eyes so earnest, that Mrs. Hayes
watched her a good deal, and one day went in
for lunch after the noon-day tea had been
served to the crowd of clerks.

Taking her seat, asking for a cup of tea
and a biscuit, she said: "Miss Rachel, don't
you sometimes find this dull and tire-
some?"

"Oh, yes!" Rachel replied; "but of
course I must work, and the ladies are all
very kind in the departments; they hate to
come out of the building for lunch, and the
half-hour is so short; but nobody is allowed
to have a corner inside any more."

"The secretary turned out the tea-pots long
ago, and won't take 'em back."

Rachel tossed her head as she added, "I'd
rather be a poor girl selling cakes than to be
as mean as the big people over there," point-
ing towards the White House.

"Are they mean, Rachel? What makes you
think so?" Mrs. Hayes sipped her tea, and
tried not to smile.

"Well, everything in this whole city has to
be just as they say! They don't help the poor,
but only give big dinners, and ride out in
their fine carriages and enjoy themselves! If
they wanted to, there are so many ways of
helping poor people."

"What could they do for you?" Mrs.
Hayes asked as she laid down her ten cents.

"I should think it would be a great pleasure
to do something for girls like you."

"Oh, Mr. Secretary can't turn round with-
out asking the President, you know, and the
President don't trouble himself about the
poor, hard-working women and girls," Rachel
said spitefully.

"Have you ever seen the President's wife?"
I think she is fond of young girls, and I
wouldn't be surprised if she could get you a
little room for lunch in the Treasury building.
Suppose you go over to-morrow morning
about ten. She is always at home then."

Rachel's eyes danced. "I don't think I should
be able to," she said. "I—I don't think I should
know how to meet the President's wife, you
know," and Rachel laid her hand impulsively
on the dark-brown silk sleeve, and the soft,
warm, unglowed hand of Mrs. Hayes kindly
folded itself over Rachel's.

Promptly at ten the doorkeeper led Rachel
to the private sitting-room of the "Mrs. Presi-
dent."

Mrs. Hayes met her with smiles and pleas-
ure. "Good-morning, my dear," she said.

"Good-morning, ma'am; you see I've come
as you told me, but I do wish you'd do me
the talking of me when she comes in. I feel
afraid of the 'great people,' but I love you."

"The 'great people' child, are no greater
than you in spirit; and I hope you won't de-
spise us any more; I am the wife of the
President! Do you feel afraid now?"

Poor Rachel! she laughed and cried,

begged pardon, stammered, and hesitated;
but the two were evermore firm friends.

"Somehow," a nice corner in the big
stone Treasury became a cheery, cozy lunch-
stand. Everybody knew the tall, fine-eyed
girl who made the tea. Many a baker's
fruit, many a tempting plate of cakes, found
their way to the table, from the "Mistress of
the White House," and the dainty doilies
marked R. M., from Mrs. Hayes, were of
greater value than gold; but more than trade,
or gifts, or "honor," was the sweet sym-
pathy of Rachel's beautiful friend.—MARGA-
RET SPENCER, in *Wide Awake*.

HOUSE-KEEPING OR HOME-KEEPING.

WHICH shall it be? Shall we spend all our
time and God-given powers on a house—
a mere earthly habitation? In other words, shall I
spend my life in polishing and bedecking a casket,
while the jewels within are corroding and ruining for
want of care and attention?

This is just what the woman is doing whose one
great aim and ambition is to excel as a house-keeper.

"How can I tell her?"
By her cellar.
Cleanly shelves and whitewashed walls," etc.,
not by her own accomplished, gracious self, and hap-
py, courteous children; nor by the serene counte-
nance of her husband, hurrying gladly homeward.

I knew one woman whose days—and far into
each night—were spent sweeping, dusting, scrubbing,
polishing pans, stoves, windows—anything possi-
ble—even the walk to the gate was polished.
It was a bold fit that dared invade her domain, and
much precious time was consumed in ironing the
plain gingham garments in which herself and daugh-
ters usually appeared. She boasted that she never
slept her head and no one disputed her, but her
husband was wont to say: "Heaven's Mercy, I'm
hungry for a little dirt, confusion, and comfort."

The best rooms were seldom opened save to be
dusted—and the children never came into the house
at all when the weather would admit of their remain-
ing on the street; and when indoors they heard one
ceaseless round of warnings, expostulations and
threats. Her little five-year-old, visiting and rum-
pling at the house of a friend, remarked naively: "Our
house wasn't made to play in." A son in his teens
sat bitterly to a companion: "How I'd like a home
—not a house. I would not care for poverty or dirt
if only there were pleasantness and freedom there."

Another child, on seeing that a school-mate had
accidentally put some dirt on his mother's floor,
whispered in alarm: "Won't she be awful mad?"
No one will be surprised that neither the sons nor the
daughters of that model housewife turned out well,
yet she meant to do right.

I knew another—a fragile, delicate creature—who
besides keeping her house in order, taught music to
defray the expenses of a son in college. To be sure
her windows were not polished daily, nor yet her
pans and cook-stove; an occasional fly got in and
revealed in the sunshine of the best room among the
pots of brightly blooming flowers. Sometimes, on
sweeping days, she found several cobwebs and some
dust. She economized on the ironing by folding
sheets, towels, and the like, and even "slighted" the
pretty gowns in which she and her children were
usually dressed; but no one guessed it—one cannot
sell in ten minutes after a dress or apron is put on
whether fifteen minutes or an hour was spent in laun-
dering it, you know.

In fact, this woman economized on everything but
the home-making part. Never was there a man
more anxious to reach his own fireside than was her
husband; her boys did not want to go on the street,
and her girls were her companions. "Home, home!
no place like home," was the burden of that family's
refrain; and to-day her children rise up and call her
"blessed."

There is no sight upon which we are called to look
more saddening than that of a home sacrificed on
the altar of house-wifely ambition, unless it be that
of a woman—with all the powers and possibilities
the term implies—fallen, and of choice, to the lowly
estate of a drudge; that of a wife and mother

Review of the Week.

Tuesday, March 4.

— Nine inches of snow fell in the storm which began on Sunday.

— The Florida fruit crop has probably been damaged by the recent cold weather.

— The returns from 89 town meetings in Massachusetts show that 26 voted for license.

— The vote in the French Chamber of Deputies yesterday was virtually an expression of lack of confidence in the Ministry.

— The monster petition from Brooklyn and New York cities for ballot reform was presented to the New York Legislature yesterday.

— Judge Field of the Supreme Court decides against the petition of the Suburban Electric Light and Power Company to compel the aldermen to permit the erection of poles and wires in certain streets in this city.

— Mr. Gladstone made an eloquent speech in the House of Commons last night on the report of the Parnell Commission. He sharply criticized the report, eulogized Mr. Parnell for his unselfish, effective work on behalf of Ireland, and called upon the House to make reparation for the great wrong done to him.

— In the U. S. Senate, Mr. Voorhees opposed the new fair lease. The salaries of the United States district judges were fixed at \$5,000. Mr. Spooner spoke against the Educational bill. The House took up the contested election case of Featherstone vs. Mr. Lodge introduced a bill to regulate the appointment of fourth-class postmasters.

— The Massachusetts Total Abstinence Society celebrated its 19th anniversary yesterday. Addresses were made by Gov. Goodell of New Hampshire, Hon. John D. Long and President Capen of Tufts College.

— The World's Fair bill provides for a national flavor to the exposition without incorporating the State Commission. A National Commission will be appointed, which will have general supervision over the whole affair.

— The Iowa Legislature has re-elected Senator Allison.

— The duty on sugar in the new tariff bill is reduced about 35 per cent.

— The teller of the Louisville City National Bank has absconded with about \$50,000 belonging to the bank.

— The annual convention of the National League of Republican Clubs was opened yesterday at Nashville.

— Amelia B. Edwards' last lecture in this country will be in Philadelphia, at the Academy of Music, by invitation of the New Century (woman's) Club.

— The Irish Land bill which will be introduced in Parliament by the Government provides for State-aided immigration and abolishes the Land Courts and Land Commissioners.

— Hon. Perry Belmont has received the decoration of Commander of the Legion of Honor in recognition of his services to the French Republic in connection with the Paris Exposition.

— The new great cantilever bridge over the Forth, near Edinburgh, was opened Tuesday by the Prince of Wales in the presence of many eminent engineers, railway directors and a great mass of spectators. The day was a holiday in Edinburgh, and there was much rejoicing over the opening of the bridge.

— In the U. S. Senate, the finance committee announced that it had no power to prevent granting of the seal island lease. In the secret session Mr. Dolph offered a resolution calling for the arrest of certain newspaper men. The House discussed the Arkansas contested election case of Featherstone vs. Cate.

— Last evening the last exploring party reported that the fire is rapidly burning in the shaft of the South Wilkesbarre mine, and has made a headway of over 700 feet from the starting point of Monday night. All hope of finding the eight victims or any part of their bodies has been given up, as they have all probably been incinerated.

— The son of Minister Lincoln died yesterday morning in London.

— The rubber manufacturers have agreed to advance prices 10 per cent.

— Captain N. H. Farquhar has been nominated to be chief of the Bureau of Yards and Docks.

— The Chinese government is massing troops on the Siberian frontier, as an early attack by Russian forces is feared.

— In the U. S. Senate, Mr. Barbour defended and Mr. Plumb attacked the Educational bill. The House decided the Arkansas election case by unseating Cate.

— Emin Pasha is a guest of the Sultan. He will remain in Zanzibar for a few days and will then return to Bagamoyo. He will sail for Europe at the end of the month.

— Secretary Windom's two calls upon the national banks for a surrender of a portion of their Government deposits has brought in nearly \$15,000,000, and it is said another call is contemplated.

— The National League of Republican Clubs visited the Tennessee Legislature yesterday and were received in the most cordial manner. A strong series of resolutions were adopted, and the convention adjourned to meet next year at Cincinnati. Hon. John M. Thurston of Nebraska is the newly-elected president.

— The Louisiana Lottery Company has secured a foothold in the Choctaw nation.

— Thirty Swedish families sail for America for settlement in Vermont on April 1.

— Major Wisman, the German commander, won a complete victory over the natives in Africa.

— More than two millions of bonds were purchased by the Secretary of the Treasury yesterday.

— The Belgian steamer "De Ruyter" went on shore on Gunning Point, a mile north of Scutari. No lives were lost.

— A smashup occurred last night on the Lake Shore Road, near Hamburg, N. Y. Six were killed and thirteen wounded.

— A domestic employed at Plainfield, N. J., attempted to suffocate the entire family in revenge for a rebuke administered by her mistress.

— The New York police made a raid on the bucket shops yesterday. They seized several thousand dollars and locked up forty-one persons.

— Chinamen are being smuggled across the border at Detroit from Canada. Four Chinamen bound for Charlestown, Mass., were captured in Detroit Wednesday night.

— Mr. George H. Watkins, a Portland publisher, was found dead in his bed last evening. He was to have been married last evening, and it was not known that he was dead until after the guests had assembled.

— The U. S. Senate again discussed the resolution looking to the punishment of newspaper men for publishing reports of its executive sessions. In the House Mr. Taylor of Illinois introduced a bill for the establishment of a government telegraph system.

— A big discovery of lead ore has been made near Dubuque, Ia.

— A syndicate of Boston capitalists has purchased 1,500 acres of land in Kansas.

— The Quebec Legislature has placed itself on record as opposed to imperial federation.

— The crusade against illegal liquor-selling in New Hampshire is becoming a non-partisan one.

— About \$3,000,000 worth of stolen Government timber has recently been seized in Southern Alabama.

— Yale College receives \$30,000 by the will of ex-Governor English. The bulk of the estate goes to the only son.

— Severe earthquake shocks have occurred in the government of Kutais, Asiatic Russia. Three villages were destroyed.

— Manifesto is agitated over a measure introduced in the Legislature abolishing Roman Catholic separate schools.

— Mr. John Pew, the founder of the house of John Pew & Sons, the largest firm in the American fisheries, died in Gloucester yesterday.

— In the U. S. Senate Mr. Blair replied to some of the criticisms made on his Educational bill. The House decided that Clark of Alabama is entitled to his seat.

— It is stated that the Portuguese minister at London has failed in his negotiations with Lord Salisbury for the settlement of the African territorial dispute, and that he will return to Lisbon immediately. The people in Lisbon are assuming a threatening attitude.

— Resolutions were adopted by the Massachusetts Civil Service Reform League, protesting against the action of the House of Representatives in adopting the resolution providing for the appointment of medical examiners for the Pension Bureau outside the civil service rules.

— The Legislative Prison Committee Friday morning reported a bill on leave by Senator Jacques that every prisoner of good conduct shall receive 10 cents per day for each working day as compensation to be placed to his credit. He may purchase tobacco at 15 cents per week, and no part of the compensation shall be paid until \$20 is accumulated. All that is due him shall be paid upon his discharge.

— Monday, March 10.

— Clara Barton makes an appeal for aid for the destitute people in the Dakotas.

— The United States gunboat "Concord" was successfully launched on Saturday at Chester, Pa.

— The coroner's jury at Alfred, Me., finds that Hiram Sawell was murdered in New Hampshire by his brother.

— A woman and her seven children were burned to death in a Canadian village twenty miles from Montreal Sunday morning.

— The Sultan of Morocco will withdraw licenses from French and American hotels that intend to make an imitation of Monte Carlo.

— The Senate Committee on Elections had an all day session Saturday, on the contests from Montana, and decided to make a report that the Republican contestants, Saunders and Powers, are entitled to the seats.

A FAMOUS GOVERNOR.

(Continued from Page 5.)

him at once to be a well-to-do manufacturer

— as he is. And a governor of large proportions as well. His face at a distance looks smooth and fresh, but as you get nearer to him you see that time has ploughed a few wrinkles, but left his smile and his eyes bright and clear. He is partially bald, wears rather long chin whiskers, gray as is the hair which fringes his well-shaped head. He has a very pleasant face, but behind the smile, shadowed a trifle with sadness, which plays about the mouth, is a rock-like firmness which neither the cries of partisanship nor opposition can shake. He belongs to the old type of New Hampshire governors, sturdy, strong, almost obstinate, with a conscience that the most righteous Puritan in the colonial days would have envied. He will do right whatever comes; depend upon him for that. As a speaker he is not oratorical, any more than our own beloved ex-Governor Long is oratorical, but he argues plainly, logically and sensibly. He sees the point. Though he is a farmer, and has to do with sheep, the sharpest politician in the city's whirl of politics cannot pull the wool over his eyes. Well, therefore, did ex-Gov. Long say in introducing him to an audience in Cambridge last Sunday: "It is said that there is not enough in these days if we could only find a man who had backbone enough to enforce it. They have such a man in the State of New Hampshire. Some of its granite has got into his back."

Gov. Goodell said: I come from a New Hampshire farm, and am a manufacturer as well. Standing before such an audience as this, I am somewhat embarrassed. I am invited here to tell something of New Hampshire. I could not decline. I shall not certainly presume to advise the people of Massachusetts what her duty is, but simply tell you what we are doing in New Hampshire.

In 1878 the State voted to erect a new prison, and when the plans had been completed the following year, it was found that there were two more prisoners than the new building could accommodate. It was voted to increase the cells by sixty-four. About this time the prohibitory law, which had been a dead-letter for twenty years, was enforced. Its effect began to be felt, and in less than a year the number of prisoners had been reduced one-half, and the new prison would have been more than adequate had the original plans been carried out. A year ago or so we had one hundred or less prisoners in our State prisons. In my message I said that three-fourths were there on account of intoxicating liquors. I find now that we have more prisoners than a year ago. There has been a letting down. The people had become discouraged. We attempted to put a prohibitory statute on our books, and failed. The law, as it was, was not enforced. There was consequently a sort of epidemic of crime, on account of liquor, last September. In 1887 our legislature passed what is known as the Nuisance Act. Was it constitutional? It was decided by the Supreme Court, in December, that it was constitutional. What is my duty then, I asked, in the matter? Could I sit still and do nothing to stem this evil? The lawyers told me I had almost no authority. But I found that I must enforce laws if true to my oath. The executive department in executing the laws is supreme, and other departments must obey. I issued my proclamation, calling upon the people to enforce the laws. It was severely criticized. They taunted me with living in a little insignificant town (Antrim) where of course it could be enforced, but it could not be in the cities. It is possible that the people of the old State of New Hampshire are opposed to the maintenance of law. I asked, it cannot be. I dared not falter in the face of duty.

"For right is right, as God is God. And right the day must win; To doubt would be disloyalty, To falter would be sin."

The sentiment is wonderfully changing in New Hampshire. It has greatly changed within a few weeks; yes, a few days. The opposition to the enforcing of the law is lying on its back. Some there are who do not believe in any law in this matter. I have found even in Manchester, our largest city, and other places, that we only need to point the finger at the saloon, and the saloon-keepers run. But one of our troubles is that we cannot always find them "at home." It is about time for the clergy to arouse themselves on this question. Some of the people said I had brought disgrace upon the State in calling attention to its wickedness. But I think it is better to acknowledge our wickedness and turn, than to leave it to fester.

I have been obliged to make comparisons in looking into this matter. Let me, therefore, cite a little. In your own city of Lawrence, under prohibition from May 1 to Aug. 1, 1888, a period of three months, the number of arrests for drunkenness were 169, while under high license for the same period of another year the number of arrests were 368, or more than twice as many. The same is substantially true of your Worcester and Springfield, and largely so of Fitchburg. I have not been able to find any place in Massachusetts where you have had a prohibitory law followed by a high license law, where there has not been an increase in arrests for drunkenness. I find that in 1889, in our State of New Hampshire, there are 240 prisoners in our prisons and county jails, while in the State of Massachusetts there are 5,325

prisoners. You ought not to have more than five times as many, but you have over twenty times as many.

The time is coming when we shall be able to enforce the law as well on week days as on Sundays and election days. I earnestly ask you to pray for New Hampshire, that we may be rid of this terrible curse.

"I am from New Hampshire," said an enthusiastic, decisive little woman, as she shook hands with him after his address, "and we are all back of you down here in Massachusetts." And so we are.

JOSEPH COOK.

REPORTED BY REV. F. B. GRAVES.

VI.

This lecture closes the present series, although four supplementary lectures may be given if occasion requires. There was a very large audience. The important theme of the prelude was

Scientific Temperance Instruction.

It is a profound remark of that distinguished specialist, Mrs. Mary H. Hunt, that the star of hope for the temperance cause hangs over the school-house. When last Mr. Stanley stood on this platform, two maps hung behind him representing the state of Africa before the work of Livingstone and the latest results. He said: "They exhibit the contrast between Africa unexplored and explored." The United States was once a Dark Continent in this matter, but there is light coming. The W. C. T. U. has done much good work, but the chief work which has been done is in urging and securing compulsory temperance legislation.

What, then, is the work, is the Stanley of the Dark Continent in our country. Two hundred and fifty petitions have been presented to Congress asking for the suppression of the liquor traffic. These petitions state that 800,000 gallons of liquor are sent to the Dark Continent. Mr. Cook then read a letter from a Congo chief requesting America to stop sending rum to Africa. I ask the great firm of Lawrence Bros. of Melford to listen to these facts. I wish to put in the same category with the slaveholders the men who sell their rum to Africa. What, in detail, are the large outlines of triumph secured for temperance education and legislation? (1) Great and corrupt legislatures have been conquered—New York, Pennsylvania, California and Illinois. (2) Another victory is that gained over Congress. It was expected that Mrs. Hunt would meet her Waterloo. (3) She has conquered the great publishing houses. There is much misunderstanding of the authoritative testimony of science in regard to temperance. Total abstinence is the extreme view which the best scientific authorities advocate. This is as unassailable as the luminousness of the sunbeams themselves. (4) Another victory achieved over character. There are nine firms now issuing books over Mrs. Hunt's name. She has been assailed by Western journals who do not know her as well as we do here in Massachusetts, but it is a malicious slander.

What is the attitude of Massachusetts on this question? She has been a little late. In 1885 the first law was passed. It was an advance. Ex-Gov. Long has recommended an act amending the old act. But it goes no further than the national legislation has gone on the laws of Vermont and Louisiana. I am sorry to say that ex-Gov. Long's proposals are opposed by reformers who wish the law to apply to "all schools" and not to "all pupils in all schools." This is a loop-hole which these reformers propose. Why then support ex-Gov. Long? (1) Because it is proved by experience that temperance instruction should be compulsory. (2) They are strictly according to precedents, as amendments. (3) If not adopted, Massachusetts is left behind as compared with other States.

(4) Instruction in text-books is necessary. No teacher can teach temperance without a text-book. (5) All objections to this law of ex-Gov. Long have been refuted in other States. (6) A fear has been entertained that the book publishers have suggested the amendments of ex-Gov. Long. But he is too large a man to be carried in a publisher's pocket.

My conviction is that high license is being more and more considered by judicious minds as a delusion.

Mr. Cook in conclusion read some original poetry, which was wafted in some mysterious way to his consciousness, from the new grass and Great Lakes, when he was in the West. Its title was, "Webs and Flies."

Mrs. Mary H. Hunt then followed with a few remarks on alcohol and temperance.

Rev. Dr. A. H. Plumb then led in prayer, after which the lecture was begun. The title was

The Pope's Veto in Politics.

It will be remembered that Napoleon Bonaparte had a brother Jerome who married in Baltimore. His—Jerome's—son said recently: "The Pope may be an exile or a prisoner, but never a subject." The Baltimore conference of laymen adopted a platform of principles, advocating absolute freedom of the Holy See, and the indefensibility of the right of any government to interfere in any case whatever with his full consent. I have no personal convictions that warp my judgment in this matter, but I unhesitatingly object to such a declaration as this. I raise these questions:

(1) Does the Pope exert a veto power in our politics? Mr. Cook then quoted from the Syllabus of the Pope in 1864 to prove that the Pope has exerted such a power. The encyclical of 1885 also reiterates the same principles. In the very last document issued from the papal chair, and published in the *Pilot* recently, it is said that it is an impious deed to break the laws of the church under the pretense of observing the civil law. The church is supreme. Mr. Cook called the "head of the serpent," in this subtle and infernal encyclical, the passages which referred to the establishment and maintenance of papal rights. (2) Are there any recent acts of this veto power of the Pope? In answer to this question Mr. Cook quoted several allocations. (3) By what means is the Pope able to be assisted in this? (a) The massed Catholic vote in closely-contested elections. (b) The power of the papal chair. (c) The power of the confessional. (d) Secret religious orders. (e) Jesuit devices. (f) The unity of the whole clerical party. (g) How can we resist the Pope? (a) Ask for a national amendment such as the Committee of One Hundred ask for. Some courts have decided that any versions of the Bible may be used without comment, and are not then sectarian. (b) As for State amendments, such as New Jersey is now asking for. (c) Execute laws against priests who interfere with their parishioners for purely clerical reasons. (d) A law calling for inspection of all private schools, Protestant and Catholic. France has taken schools out of the hands of the clerical party. (e) My last method is eternal vigilance against the wiles of the clerical party. The venom of the serpent has sunk deeper than you imagine into the great artery of journalism. America, young as she is, has thrown off the yoke of kings, has put down a great rebellion, and we are not to be subject to her who rules 200,000,000 of the earth's population. Germany has nearly gone to Canossa.

At the conclusion of the lecture, addresses were made by Mr. Reynolds, a representative of the American Church in Berlin, and Father Chiniquy.

Mr. SOLOMON P. STRATTON and Mr. Theodore Jones sailed in the Cunard steamer *Panonia*, on the 8th, to visit the principal pottery and glasshouses of Europe.

Congestions and pneumonia may often be prevented by using Johnson's Anodyne Liniment.

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Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates the food, increases the flexibility of the lungs, builds up the nervous system, restores energy to the blood, creates new, rich and pure blood, and rejuvenates the whole system.

FLESH, BLOOD, NERVE, BRAIN.

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